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TRUTH AND PEACE.

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The Episcopal Recorder.

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For the Episcopal Recorder.

THE LORD'S SUPPER NOT A SACRIFICE.

A DISCOURSE BY REV. JAMES MILNOR, D. D.

Preached in St. George's Church, New York, on Sunday, the 3rd of Nov., 1839.

Heb. xiii. 9, first clause. "*Be not carried about with divers and strange doctrines.*"

(*Concluded.*)

However innocently metaphorical language may be employed in relation to the Holy Sacrament of the Supper, it is no real sacrifice.

It is a divinely appointed religious institution, representing symbolically by the breaking of bread and the pouring out of wine by the minister, accompanied by appropriate prayer and thanksgiving, the great sacrifice of Christ, made "once for all" upon the cross.

It is needful that the Christian should powerfully feel, as well as intelligently apprehend, the character of that great plan of mercy, which the Saviour has accomplished in his behalf. "He," therefore, "who knew what was in man," no doubt designed the significant emblems used, with the solemn acts of devotion attending their administration, to have an impressive influence upon the feelings and affections of their recipients. They exhibit the great propitiation with a striking force and liveliness of representation. The whole service in its genuine simplicity, divested of the vain imaginations of men, and engaged in with undissembled faith and devotion, approves itself to the judgment of every pious mind, and excites the sensibility of every renovated heart.

The bread and wine are appropriate figures of the broken body and shed blood of the Redeemer. They are sacred remembrancers to every beholder of the crucifixion and sufferings of our adorable sacrifice and surety, and so answer the purpose for which our Church declares they were appointed; "the continual *remembrance* of the sacrifice of the death of Christ, and of the benefits which we receive thereby."

In view of this tremendous offering our minds are awakened to a still deeper sense of that awful guilt which rendered necessary such a satisfaction to the justice of God as the death of his only begotten Son. We see at once in the gratuitous provision of such a means of pardon and justification the impossibility of procuring these inestimable mercies by the merit of any practicable works of our own. In entire abasement of spirit we are taught to own our indebtedness for salvation to the free grace of God, through faith in the blood of our crucified Redeemer. Surely there is no occasion on which the Church is called to the duty of public devotional waiting upon God, in which the whole astonishing scheme of mercy by which man is reconciled to his offended Maker, is more emphatically displayed.

O how affectingly, at such a time, does the heart, as well as the understanding, of the sincere communicant, respond to those numerous impressive disavowals of all confidence in the works of the law with which the apostolic writings abound. How ready is he to exclaim, "God forbid that I should glory save in the cross of our Lord Jesus Christ." How thankfully does he delight often to commemorate that infinite and unmerited goodness which led "Him who knew no sin to become sin for us, that we might be made the righteousness of God in him."

This divinely instituted ordinance is also an ever recurring public attestation of the truth of our blessed religion.

The Sacrament of Baptism, and the religious observance of the Sabbath have a corresponding object and effect. But there is something peculiarly convincing in the evidence afforded of the divine character of Christ, and the truth of his Gospel, in the fact of the establishment and uninterrupted use by the Church in all ages of the sacred solemnity of the Eucharist.

This purpose of its appointment is evidently alluded to by St. Paul, where he says, "as often as ye eat this bread and drink this cup ye do show the Lord's death till he come." Whenever it is administered there is a public manifestation made by the Church of this most prominent truth.

The apostles, who in obedience to their Master's mandate so soon after his crucifixion, united in its celebration, had been personal witnesses of its institution by him in the night of his betrayal, and in the immediate anticipation of that event. In the occurrence of the event itself, repeatedly foretold, and in this sacrament wherein it was expressively typified by him, they had decisive evidence of his claims.

It was only ten days after his visible miraculous ascension into heaven that they were assembled in the sacramental breaking of bread in conformity to his command; and by this act, as well as their constant subsequent practice, they evinced its obligation as a perpetual memorial of his dying love. They had abundant reason to know that they were not commemorating the death of an impostor: for he had added to the evidence of his inimitable instructions, his wonderful miracles, and the power of working them communicated to themselves, those of his predicted resurrection on the third day, his repeated appearances among them, and his sublime departure from them in the cloud which received him out of their sight.

We wonder not at the witness of ecclesiastical history that, whatever corruptions of this ordinance in regard to its mode of administration, or its nature and design, may have been subsequently introduced, especially by the Roman Church, it has never ceased to be a standing powerful testimony to the truth of the Gospel.

It proves too the *voluntary* character of His sacrifice, for what He foresaw He might have easily avoided. "More than twelve legions of angels" could He have obtained of His Father for His deliverance; but He would not thus defeat His purposes of mercy to our guilty race, and therefore became for our sakes willingly obedient unto death.

Let us not omit also, in dwelling upon the direct and incidental advantages of the Holy Supper, to mention that *bond of union* which it forms among the disciples of our common Lord.

It is an appointed sign or badge by which the followers of Christ are known, and their union as such exhibited. Our acknowledgment of this relation to Him is first made in the sacrament of baptism. This is an act to be but once performed, and in case of infant baptism its subject is altogether passive.

But in their Holy Communion in the Lord's Supper its recipients are voluntary active agents. In the exercise of the same precious faith they surround together the table of their great Deliverer: they His members—he their Head. They are united as one body, and "are members one of another." They avow their interest in his death, their attachment to his cause, their devotion to his service, their determination to promote his glory, and advance his kingdom; and He communicates to them by His Spirit inward testimonials of His love. The ordinance thus becomes an important means of grace.

The body and blood of Christ are not carnally and corporeally received, as the Romish Church absurdly teaches; nor is He mysteriously present in or under the elements of bread and wine, according to the unintelligible hypothesis of the divines at Oxford.

That He will fulfil His promise of vouchsafing His *spiritual* presence in the hearts of believers on this and every other occasion of their assembling in His name, it would be infidelity to question. But we have no scriptural ground for believing the mysterious and inexplicable dogma of His real presence under the emblems used, any more than of their change, as Rome contends, into His very body and blood. Our book of Common Prayer gives us the sense of the church on this interesting subject.

"The outward part or sign," in the language of our Catechism, "is bread and wine, which the Lord hath commanded to be received," and "the inward part, or thing signified, is the body and blood of Christ, which are *spiritually* taken and received by the *faithful*."

The benefits whereof we are partakers thereby are "the strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine."

As if that branch of the church of God, of which we are members, had [illegible] perverted views of this comforting ordinance as are now attempted, among other guards against superstition, which her articles and liturgy present, it is expressly declared in the latter, that "the body of Christ is given, taken and eaten in the Supper *only after a heavenly and spiritual manner*, and that the means whereby the body of Christ is taken and received in the Supper is *faith*." In accordance with the discoveries of Scripture, they pronounce "the offering of Christ *once made* to be that perfect redemption, propitiation and satisfaction for all the sins of the whole world, both original and actual, and that there is none other satisfaction but that alone."

No where in the articles or liturgy is applied to the Lord's Supper the appellation of a sacrifice: not even with the qualifying epithet "commemorative." But it is recognised, and properly so, as one of the hallowed *means of grace* to the faithful. They receive, in the believing and obedient use of its significant emblems, the assurance which he gave his apostles when he said at its institution, "This is my body which is broken *for you*: this is my blood which is shed for *many* for the remission of sins."

Surely these are benefits of inestimable value. They have been purchased at an unexampled expense, and are the fruits of a love that knows no parallel. Understood, (to adopt the expression of a distinguished divine,) as "a monumental pledge of Christ's tenderness to his children to the end of the world," it is a truly edifying, as well as consoling, service. While it is calculated to elevate our feelings of devotion to its adorable Founder, to promote purity and fervour in the affections, and more entire faithfulness in duty, it also increases the clearness and justness of our views of the gospel of His grace.

It exhibits *prominently* that precious doctrine which, strange to say, the Oxford Tracts tell us should be taught, "*with reserve*," the atonement of Christ, and all the important truths which flow from or are connected with it.

It excites an ever-increasing regard towards the beneficent friend of sinners, and enhances the desire of all faithful members of His spiritual body to "walk as He also walked," and to "purify themselves even as He is pure."

Their hatred of sin is confirmed, the loveliness of true piety brought into lively exercise in their bosoms, and every motive to holiness and obedience is strengthened and increased. Let it not then be attributed to those who adhere to this sacrament in the evangelical simplicity of its original institution, as a representative memorial of Christ's sufferings and death, and who tremble at the least approach towards that monstrous superstition, by which its beauty and excellence have been obscured by papal Rome, that they entertain a mean and low estimate of its obligation as a divine institution, or of its value as one of the most important of the means of grace. We meddle not with the motives of those of opposing views. We bring no railing accusation against those who consider themselves as having attained to wiser conceptions of its nature and design. "To their own Master they stand or fall."

But we believe it our duty affectionately to warn those over whom God has placed us: to beware of every doctrine that may lead the mind away from the simplicity of gospel truth.

The idolatry of the mass and of image worship, the adoration of the virgin Mary, and the invocation of unnumbered saints, the unfounded belief in purgatory, the practice of auricular confession, and private absolution, and useless penances, and all the train of abominations practised by the man of sin, were not of instantaneous, but most of them of very gradual production. In the beginning of the apostacy each of these errors assumed a shape little expected by their first authors to grow into the tremendous forms into which they were embodied at the council of Trent.

Only let the suggestions of the Oxford Tracts be pursued: let discredit be thrown as they have done upon the best of the holy men who accomplished England's deliverance from the yoke of popery; let things be so displaced from their scriptural order, as that the *church* be made to occupy the station which of right belongs only to *Christ*, her divine Founder and Head; let the outward sacraments be, in imagination, invested with intrinsic efficacy, and usurp the place of justification by faith, spiritual conversion, and holy communion with God, and let a round of formal services and "will worship" be a substitute for the religion of the heart; and under such training what may we expect, but that instead of resting in the middle way proposed at Oxford between popery and what they term ultra-Protestantism, a rapid return will be seen to all the evils from which we had fondly hoped our portion of the church had been happily and for ever relieved.

May God defend us from the worst results of influences already seen to be working pernicious effects in the minds of many. Pray for us, brethren, and for all the ministers of our church, that we may "not give heed to fables, and commandments of men that turn from the truth;" but that we may ever be found "speaking those things which become sound doctrine;" that "in so doing we may save both ourselves, and those that hear us." And let us all when we are tempted either to lessen the force of revealed truth, or add to it the imagination and inventions of men, remember that closing denunciation of the sacred volume, by which we are solemnly warned, that "if any man shall add unto those things, God shall add unto him the plagues that are written in that book, and if any man shall take away from its words, God will take away his part out of the Book of Life."

From Blunt's History of Elisha.

CONTENTMENT.

"Naaman, was," we are told, "captain of the host of the king of Syria, a great man with his master, and honourable, because by him the Lord had given deliverance (or victory) unto Syria." It was he, so the Targum informs us, who is spoken of in Scripture as "a certain man who drew a bow at a venture, which killed Ahab, and this no doubt had added greatly to his renown: he was "also a mighty man in valour—but he was a leper." What a close is this to the catalogue of his endowments. He possessed every thing that could make this world enjoyable, "but" he possessed one thing which marred the happiness of them all. Probably the whole of Syria envied the greatness, and the prosperity, and the exploits of Naaman, and yet, in that vast empire, not the lowest slave would have been found willing to have inherited his honours, if his leprosy had been a part of the entail. So remarkably equal, in every age, have been the dispensations of Providence. If we knew the whole of each man's lot, perhaps of all those whom we are now most inclined to envy, there is not one human being in the universe, with whom we should be willing to exchange conditions. How powerful an incitement to follow the apostolical example, "I have learned in whatsoever state I am, therewith to be content." You will observe, that even St. Paul had learned this lesson; he knew it not by nature, and most assuredly it was never taught him at the feet of Gamaliel. It is only at the feet of Christ that true contentment is ever learnt. The man of the world may be taught, by long experience, theoretically to confess its excellence; but the man of God alone is enabled practically to realise its truth. He feels that, although in his lot, as in Naaman's, there must ever in this world be some exception, some "*but*;" still that he has every thing who possesses Christ, for the Word of God has said, "All things are yours, whether the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's." He no longer, therefore, views his worldly disappointments, or his mental trials, or his bodily aliments, as unmixed calamities; so far from it, that, tracing a Father's hand, and a Father's love, in every visitation, every exception to his lot, he is enabled to feel gratitude even for those very chastenings in which the world can see nothing but unmitigated misery. In advancing years, and in declining health, the most trying of all visitations to the mere man of the world, the Christian is able to look contentedly, and even cheerfully, at the shaking of the walls of that cottage of clay in which his better part is sojourning; and to smile at the thought, that yet a few more years, or months, and they shall mingle with their kindred dust, and their freed inhabitant shall wing its way to brighter regions, and a more enduring home. While he can say with one of the holiest men of our own Church, of the last generation, "Thank God for decay, pain and suffering; thank God that I was born to die; thank God that I can die; thank God that the time is near; thank God for the prospect and hope of a better world; and thank God for strong consolation through Christ."*

* Adam of Wintringham.

From the Preliminary Address to Bishop McIlvaine's Select Family and Parish Sermons.

INFANT DEDICATION.

The whole aspect of the Old Testament dispensation, is one of promise to the seed of believing parents. No change took place in this when the Church of Christ emerged from its state under the Law, to that under the Gospel; and exchanged a system of types, and shadows, and restrictions, for "the better things," the "more excellent way," "the glorious liberty" of the new dispensation. The whole aspect of the New, as well as of the Old Testament, is that of promise to the children of believers. No branch of the membership of the old Church was cut off when the new was set up. Children, who before were nigh unto God, as being numbered among his people, were not rejected from that grace wherein they stood, now that the Gentiles, who "before were not a people, were become the people of God," and those who had been "afar off" were "made nigh by the blood of Christ." Abraham's seed were still found in the infant children of his descendants, in the posterity of believers; and still did God remember the oath which he sware unto him, "I will be a God unto thee, and thy seed after thee." The church, though it was now under a new outward form, was the same in all other respects. She was still the family of faithful Abraham, and the children of her people were still heirs together of the promise made unto the fathers. All that the Old Testament had expressed, in the way of encouragement to parents in bringing their children to God, and all that any parental bosom need desire for the warrant of a strong and comforting faith, was embodied and concentrated in that one beautiful transaction, when parents brought their little children to Jesus, that he might take them into his arms and bless them. It was as it were the emphatic trying of the question for all succeeding parents—as if those parents had said: "How are our children to be regarded under the new dispensation? Since our father Abraham, we have enjoyed the privilege of introducing them, by a divine ordinance, into the household of faith, of inserting their names in the covenant of promise, and regarding them as partakers of the kingdom of God. Supposing that under the more gracious dispensation of the Gospel, in which even the Gentiles are to be heirs, together with the ancient people, of the grace of life, our children are still to enjoy the same privileges, and even to be more richly blessed, according to the more excellent way, we come to the Lord and Head of the Church, seeking that, as these little ones have already received the sign of admission to the privileges of the old dispensation, so they may now receive, from the Founder of the new, some outward and visible sign of his gracious disposition towards them, as the children of those who believe."

We do not intimate that these parents had all this in their meaning. On the contrary, we have no idea that it ever entered the mind of a believing Israelite that the Lord Jesus would not maintain, under the Gospel Church, precisely the spiritual relation which children of believers had held to God under the Mosaic; and fulfil in every way the promise made unto Abraham. But the Saviour well knew that "wherever in the whole world the Gospel would be preached," this would be read as a memorial of the faith of those praying mothers: he knew also how it would be treated, as to little children. Therefore did he, to these little ones, ("infants," as St. Luke calls them,) what has ever been regarded by the Christian church as a most emphatic declaration of the relation towards himself and his church, into which he would have his people introduce their children. "*He was much displeased*" with his disciples because they rebuked those who brought these children, and said unto them, "*Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. And He took them up in his arms, put his hands upon them, and blessed them.*" Nothing could have been more express. It was just saying to those Jewish parents,—"I acknowledge and confirm all the privileges these children have inherited under the law. They are as welcome under the New Testament as they have been under the Old. They are as eligible to my kingdom as they have hitherto been to the commonwealth of Israel. Of such indeed is the kingdom I am establishing." *He took them in his arms*, in expression of his reception of them as *his* children. *He laid his hands on them* in token of his blessing them—and *he blessed them* in evidence that he loved them. Now what was that blessing? Not corporeal. The children were not diseased. The parents asked no such benefit. It was not a blessing of mere words, such as men use who cannot *convey* a blessing. What then? Of course a *spiritual* blessing—a blessing upon the *souls* of those little ones, for their sanctification and salvation; even the blessing of the Holy Ghost, who is the Spirit of Christ as well as of the Father. It was precisely this blessing of the Spirit which, when granted to the Gentiles, in the house of Cornelius, was such proof positive to Peter that those Gentiles should be *baptized*, that it overcame immediately all his former prejudices against the admission of Gentiles to the Church. It was interpreted as evidence that the Gentiles every where were admissible to the Church of Christ. Such was the gift received by those infants at the hands of the Lord Jesus. They were blessed with his Holy Spirit! Must we not say then with Peter—Can any man forbid water that these shall be admitted to the church by baptism, since infants have received the Holy Ghost as well as we?

From the Presbyterian.

DYING REGRETS.

A gay and thoughtless young man, says Mr. Inness, in his "Domestic Religion," who had often opposed a pious father's wishes, by spending the Sabbath in idleness and folly, instead of accompanying his parents to the house of God, was taking a ride on a Sabbath morning. After riding some time at great speed he hastily pulled up his horse, while the animal, by stopping more suddenly than he expected, gave him such a sudden jerk, that it injured the spinal marrow, and when he came to his father's door he had totally lost the use of the lower extremities of his body. He was lifted from the saddle, and laid on that bed which was destined to prove to him the bed of death, and there he had leisure to reflect on his ways. It was when in this situation I was asked to visit him, and he then discovered the deepest solicitude about the things that belonged to his eternal peace. He eagerly listened to the representation that was given him of the evil of sin, its dreadful consequences, and the ground of hope to the guilty. He seemed much impressed with a sense of his need of pardoning mercy, and thankfully to receive it in the way that God hath revealed. Many parts of the conversations I had with him have now escaped my recollection, but some of his expressions I shall not easily forget. On one occasion, when referring to his past life, and finding himself, at the time I visited him, unable to attend public worship, he exclaimed, "Oh! what would I give now for some of those Sabbaths which I formerly treated with contempt!" He seemed deeply to feel and to deplore his guilt, in having so heinously misimproved the precious opportunities of waiting on God in the precious ordinances of religion, which he had in the day of health. While, on another occasion, he expressed his sense of the infinite importance of the Gospel, I suggested to him the propriety of his mentioning to his dissipated companions, when they called upon him, the light in which his former life now appeared to him. He told me, in reply, that though he would be most happy to do so, he had no opportunity; that his former companions had now quite deserted him; that if they called at all, it was merely to inquire about his health; but that they seemed quite uneasy while they remained, and would not spend even a few minutes in his company. Ah! what a picture of the friendship of the world! It possesses no ingredients which can furnish a topic of consolation in the day of adversity. It was in reference, however, to this subject, and to the hope, that, though he had no access to his former associates his history might prove useful to them, that he uttered the last expression I shall quote. With an ardour and an emphasis which I cannot describe, he said to me, at one of the last interviews I had with him, "I earnestly pray that I may be a warning to them that forget God." May this solemn and affecting exclamation of a young man, on the bed of sickness and death, be fastened on the recollection, especially of every young reader, that instead of forgetting God, he may remember his Creator in the days of his youth, and be found, in the season of youth and of health, supremely valuing that Gospel which alone can give solid happinesss in life, comfort in affliction, and peace in death.

For the Episcopal Recorder.

ADDRESSES ON RELIGIOUS SUBJECTS.

From a work now before me I detach portions of several earnest and eloquent addresses delivered before several of the London societies in 1833. Many of your readers, Rev. Sirs, may not have seen them, so that I forward them for insertion in the Recorder, should they meet your praise. ORION.

August 1st, 1839.

The gospel the one remedy for man, and the love of Christ his one efficient motive.

point—that there is no other true remedy for the wounds and for the corruptions, and for the iniquities which oppress mankind, but our common Christianity. We sometimes hear of political regeneration: the tidings sometimes reach us, from those whom I am bold to call enthusiasts, of regeneration by the mere diffusion of useful knowledge; but I venture to assert my firm conviction, that there is but one remedy for the recovery, the regeneration, and the welfare of all mankind; and that is our common Christianity. I wish to lay particular stress on the word COMMON; and I mean by it, that Christianity in which we are all united—the Christianity of the gospel—that all important truth, that *other foundation can no man lay than that is laid, which is Jesus Christ.*

And from my very soul do I agree in the sentiment, that as there is but one remedy for the corruptions of mankind, so there is but ONE MOTIVE strong enough to excite us to labour, as we ought to do, in the holiest of all causes, and that is, the love of a crucified Redeemer. The human heart is, indeed, a dead weight, and cannot ascend by its own strength to high and heavenly things; but as the heaviest weights may be raised to any elevation when we come to apply useful machinery—the lever, the wedge, and the pulley, so I believe our hearts may be raised toward heaven, and toward that holy zeal which becomes us all, when we come under the influence of a Saviour's love.

I thought I might venture to take this opportunity of expressing my deep sense of the importance of all the friends of this institution being redeemed by the love of Christ from all party spirit of every description. There is nothing which I so much dread—there is nothing which, in my opinion, exposes our glorious cause to so much danger—as party spirit; and I heartily hope that our politics will always be the politics of Christianity—the politics of heaven; that we shall ever range ourselves on the side of Christianity; that this, and this alone, may be our party; that we shall ever follow the unfurled standard of Jesse's immortal Son, and go on conquering and to conquer. And while we must, of course, ever entertain our own sentiments on all public subjects, yet I hope it will be our grand desire, especially in connection with the Bible Society, to promote the great and glorious cause of simple Christian truth, because this is the foundation of all that is valuable, both in politics and religion; it is the very wellspring of the welfare of society.

Jos. J. Gurney, Esq.—At B. and F. Bible Soc. An.

I have heard with pleasure that it is now seen plainly in India that the mere enlightening of the mind is not sufficient. This accords with the experience and with the recorded sentiments of the most wise and pious men. Nothing but the lifting up of Christ, nothing short of the faithful, simple preaching of the cross, can reach the conscience and impress the heart. The being and perfections of God, the sinfulness of sin, the charms of moral virtue, had been set before the Greenlanders in vain: a simple Christian, at length, pointed them to Christ; and those hearts which before had been bound up and hardened as their own ice, dissolved and melted into contrition and love, and many a soul was added to the church of Christ. I hope that the missionaries will ever lift up the cross of Christ, and spread His banners; assured that nothing else will suffice to liberate the wretched slaves of sin.

Bishop of Winchester.—at Church Miss. Soc. An.

Precept, not prophecy, the rule of Christian exertions.

While God is working, ought not His servants to be workers together with Him? While their glorious Leader is going before should they not follow? When he sounds the alarm should they not prepare themselves for the battle? There are persons who say that this is presumptuous—that it is taking the work out of God's hands—that God will shortly avenge Himself of His adversaries—that He will appear in the whirlwind and the storm, and by the thunder and the lightning of His wrath will scathe his foes and plunge them headlong into ruin. Thus they interpret prophecy: thus they aspire to reveal the puposes of God. But, I would ask, is that interpretation of Scripture correct, which would freeze the affections of Christians into apathy and indifference? Is that explanation of prophecy to be depended on which damps the energies of Christian zeal? That one precept, *Go ye into all the world, and preach the gospel to every creature*, and that one promise by which the precept is followed, *Lo, I am with you always, even unto the end of the world*—are enough to throw into the shade all such fanciful, futile, mischievous interpretations. It is proper to study prophecy; but we should take care that our views of its meaning do not weaken our obligations, nor interrupt our duties. I, too, rejoice in the prospect of the reign of Christ: I expect Him to appear in power and great glory; but I remember, that though the thunder and the fire may go before Him, silence, or the still small voice, announces His immediate presence. It is by the preaching of the gospel that God has declared it to be His intention to subdue the nations to the obedience of the faith: that gospel which is, to every one who believes, the power of God to salvation.

From Blunt's History of Elisha.

THE SYRIAN CHIEFTAIN.

"And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? let him now come to me, and he shall know that there is a prophet in Israel. So Naaman came with his horses and with his chariot, and stood at the door of the house of Elisha."

Very interesting is it to remark the difference of the prophet's conduct, under almost precisely similar circumstances, in the last and present incident. On the last occasion, as you will doubtless recollect, no sooner did Elisha from his tower, behold through the long vistas of the forest, the Shunammite with her single attendant, hastening onward to his solitary abode, than he quickly despatched his servant to ascertain the cause of her visit, and as speedily descended himself to greet her. in stance, he beheld, perfectly unmoved, the long and splendid retinue of the leader of the armies of Syria as they wound up the hill on which his watch-tower stood, and patiently waited until they had reached his gate, and were looking anxiously for admittance.

Even then his conduct is not altered; he neither invites the great man into his house, nor descends in person to welcome him. Whence is it that the prophet, kind and affable and humble to all the world, appears harsh and reserved to Naaman? Elisha's object evidently was this; he was about to instruct the haughty Syrian in the school of Christ, and the first lesson in that school, is humility. "Except ye be converted, and become as little children," as teachable, as confiding, as humble, said our blessed Lord, "ye shall in no wise enter into the kingdom of heaven."

"Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. But Naaman was wroth, and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean? So he turned and went away in a rage." What a striking instance of a man retaining his proud heart, and his lofty carriage, under one of the most humbling of the providences of God! Naaman, the subject of the most loathsome disease of which the Bible tells, is just as proud, as haughty, as unhumbled, as the same Naaman in perfect health, exulting in his personal endowments at the head of the armies of Syria. The lesson this teaches, is a very useful one; a sick bed, a dark and trying visitation, even a mortal malady, does not necessarily soften, or subdue the heart. You will be disappointed if you expect it; you may pass through God's hottest furnace, and come out of its fires as thousands do, like the potter's vessel, harder than you entered them.

If you really desire humbleness of heart, and who that hopes for heaven ought not? you must not wait to seek it in a chamber of sickness, for it is seldom found there. Strive for it in health, pray for the abiding influences of God's good Spirit now, who can, without any of these means, do for you that which the heaviest chastenings of God's hand, without the operation of His Spirit, never will effect.

But there is yet another lesson to be learned from this proud Syrian. "Behold, I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper." No doubt he did. Filled with the idea of his own importance, he expected that the prophet should descend from his tower, and stand humbly beside the patient's chariot, and wave his hand on high, and call upon the name of God, and cure him, with "all the pomp and circumstance" of miracle, and if so, he will accept the boon; but if it is to be done without any consideration for his preconceived opinions, or any of this dramatic effect, by secret prayer and simple washing, he will wrathfully and scornfully reject it. Brethren, how many among you who can see the folly, the madness, of this act of the leper, have imitated, nay, are at this moment imitating it yourselves? You stand convicted of as deeply rooted, as fatal, as incurable, a malady as that of Naaman. For have you not acknowledged, since you have been in this house to-day, that

you are "miserable sinners?" Have you not voluntarily confessed, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us?" All the wisdom of man, and all the devices of man, so the Word of God assures us, are utterly unable to take away sin, to effect your cure. You come to the ministers of God, and you are referred by them to the only fountain ever opened upon earth for sin and for uncleanliness; you are told, for God himself has told you, "the blood of Jesus Christ cleanseth *from all sin.*" "*Wash and be clean;*" "believe on the Lord Jesus Christ, and thou shalt be saved." And how many are there among you who have simply and cordially availed themselves of this proffered remedy? And how many who, from the very simplicity of its nature, have turned scornfully or thoughtlessly away? What, bathe in Jordan, said Naaman, when "the golden streams" (for so they were called), run through Damascus? What, go in simplicity to the blood of Christ for all my salvation hereafter, and all my peace and pardon, and with my own heartfelt exertions and golden duties, my prayers, my uprightness, my charities, be content to take my stand among my fellow-sinners, and be treated as the veriest outcast of them all? It is too much for human nature. Yes, brethren, it is too much for nature, but it is not too much for grace. God can enable you to receive even this, deeply mortifying as it confessedly is, that if you would be clean, you must not mingle any thing of your own, whether they be labours of love or works of self-denial, or tears of penitence, as causes of your justification before Him, with that pure and perfect stream which flowed on Calvary. You must come, the holiest and the best among you, with the most polluted, and the most abandoned, to the same crucified Redeemer. That, in the language of our Communion Service, you may evermore dwell in Christ and Christ in you. You dwelling in Christ, by faith, for your justification, and Christ dwelling in you, by his Spirit, for your sanctification. Beware then, I earnestly intreat you, of the thousand errors upon this high subject, with which the devil has in all ages, deluded men to their ruin; especially be upon your guard against those more refined and subtle, but not less destructive errors, which our own days, in opposition alike to the concurrent voice of the best ages of the Church, to the blessed light of the Reformation, and to our Articles, and Homilies, have so remarkably revived. Beware of looking to any thing in yourselves, even to any "infused inherent sanctification" to effect your justification, which must ever be the antecedent of the former; for until there is justification, there can be no sanctification. Beware, in fact, of trusting to any thing out of Christ, for this great and blessed, this free and soul-saving gift. In the simplicity of the Gospel is our safety; wo to the souls of those who would exalt the Abana and Pharpar, the earthly waters of human holiness, however derived, above, or on a level with the heavenly stream of a Saviour's blood!

"And his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?"

How wise an expostulation! how well were these servants aware of this infirmity of our common nature. "If the prophet had bid thee do some great thing, wouldest thou not have done it!" Who can question it? And the health of his body, the great majority of mankind would as willingly do, the followers of every false religion under heaven, are at this moment doing, for the health of their souls. From the pillar monks of antiquity, who, to obtain the favour of God, stood for days, and nights, and years, upon their columns, exposed to every change of temperature and season, down to the ascetic of the present hour, who hopes, at least in part, to win his way to heaven by the self-inflicted miseries and privations of earth; men have in all ages preferred "the great things" of their own invention, to the simple remedy of God's revealing. The more appalling the difficulty, the more flattering to our proud spirits is its achievement. The more devious the path, the greater the ingenuity to walk straightly in it; while there is little to gratify the pride of human wisdom, in finding our road to heaven by that "king's high-way," as the prophet Isaiah calls it, of which he says, "The wayfaring man, though a fool, shall not err therein." Yet, brethren, if you would enter heaven, through this high-way alone can you travel thither; if you would be healed, in this fountain alone can you be cleansed. Happily for Naaman, the expostulations of his servants were not lost upon him, for we read, "Then went he down, and dipped himself seven times in Jordan, according to the man of God: and his flesh came again like unto the flesh of a little child, and he was clean."

While this remarkable miracle affords us another instance of God's power, how instructive an evidence is it also of the mysterious operations of His providence. Our Lord himself pointedly refers to it, as one of the most astonishing proofs of the Almighty's sovereignty, to be met with in the writings of the Old Testament, when he says, "Many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian." The lepers of Israel were passed unnoticed by, while this Syrian chieftian, who had often led his armies against God's chosen people, was selected amidst his pride and his obduracy and his idolatry, to be the subject of a miracle of mercy! "Even so, Father, for so it seemed good in thy sight," was the reflection of our Lord himself upon a still more astonishing proof of the mysterious working of God's providence, than even the incident before us.

For the Episcopal Recorder.

Messrs. Editors,—Having taken some pains to make the enclosed copy of a letter to my son, and hoping that its contents are not only unobjectionable, but that they might, if published, be made useful to other boys through the divine blessing, in those hours where every evil thing more than ordinarily besets the path of youth,—I both diffidently and respectfully beg to transmit it to you to do with it as to you may seem best, beseeching the divine blessing on all proper efforts for the promotion of the divine glory and the happiness of mankind. With great respect,

Nov. 23, 1839. A Subscriber.

Dear Son,—While I am concerned for your temporal, it is not less my duty to be so for your eternal interests; and it is for this reason that I write you this letter of advice. Away, as you are, from the superintending care of your parents, a thousand tempting snares lie in your way which it will not be in their power to point out individually to you. A general warning and some faithful instructions, will, if carefully attended to, help you to steer clear of many a snare. Take this general rule, first, that true religion always produces true morality, for when the tree is good, the fruits will be good, but morality never did, or can either procure, or produce true religion: for true religion consists in a correct knowledge of God, and his will, as well as in holy obedience to them. To know the only true God, is life eternal, and Jesus Christ whom he has sent. There is no way of knowing God and our Saviour, but by means of the Holy Scriptures. All scripture is written by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works—they are able to make wise unto salvation, through faith which is in Christ Jesus, 2 Tim. iii. 15, 16, 17. Every true Christian knows this to be the fact, that the Holy Bible is amply sufficient to give all necessary religious instructions, although the unlearned in truth, and the unstable in morals, find many things in it hard to be understood; and wrest them, therefore, to their own destruction; but this is the abuse, and not the proper use of the blessed book. All who know, and respect, and reverence the omnipotence and wisdom of God, must confess, that it is the highest crime to deny to God the right to make laws for the government of his own empire, and not less so to dare to make any for him, or to change those he has made, in their nature or application.

There is, however, in human nature that pride and arrogance which dispose it to prefer its own inventions to the divine commands. To such our Saviour says, "In vain do they worship me, teaching for doctrines the commandments of men," Matt. xv. 9. But because individuals, and bodies of note, have so contemned the commands of God, others quote their example, and to justify them, set aside scripture authority by quoting traditions, of old date, and spurious sources. Again we are desired not to follow even a multitude to do evil, who had made the commandments of God of none effect by their traditions. Matt. xv. 6. Of such corruptions of the truth St. Paul warns Timothy, where he tells him, that the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared *as* with a hot iron, *forbidding* to *marry*, and commanding to abstain from meats which God hath created to be received with thanksgiving, 1 Tim. iv. 1, 2, 3.

In the days, when our Saviour dwelt in the flesh among men, the Scribes and Pharisees were the prototypes of the *seducing spirits* of which St. Paul warned Timothy; and their followers such as should depart from the faith, or adopt errors instead of truths for Christian doctrine. What our Saviour said to, and of the Scribes and Pharisees, is applicable to the false teachers of after times, and as much so to those of this day, as to any others. He says, "they say and do not," they bind heavy burdens, and lay them on men's shoulders, but they themselves will not move them with one of their fingers—all their works they do to be seen of men. They love the uppermost rooms at feasts, and greeting in the market places, and to be called masters, but be ye not called masters. And call no man your *spiritual father* upon the earth, for one is your Father which is in heaven. But wo unto you Scribes and Pharisees, hypocrites; for ye shut up the kingdom of heaven against men: for them that are entering to go in. Ye devour widows' houses, and for a pretence make long prayers—ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of the devil than yourselves. Ye pay tithe of mint and anise, (*small things*,) and have omitted the weightier matters of the law, judgment, mercy, and faith—ye make clean the outside of the cup, but within it is full of extortion and excess—ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Fill ye up the measure of your iniquities. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Matt. xxiii.

If the world was to be cursed with seducing spirits—false teachers such as are above described, and as foreseen, and foretold by the Holy Spirit, how doth it behove us to prove all things, and to hold fast that which is good!

St. Peter says, "But there were false prophets also among the people, even as there shall be false teachers among you," "and many shall follow their pernicious ways, and through covetousness they shall make merchandise of you," "spots they are and blemishes, sporting themselves with their own deceivings while they feast with you." Having eyes full of adultery, "while they promise liberty they are the servants of corruption;" silly and irreligious women, and men are captivated by these false teachers, and they are generally more zealous in the cause of error, than Christians are in that of truth! Beware then of their Satanic subtleties, and damning doctrines, and search the Scriptures, for they are they which testify of Christ, the only Saviour, and Advocate of men. The wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness. Because that which may be known of God is manifest in them. For the invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that *we* are without excuse, Rom. i. Sin against Jehovah is the transgression of his law, and it is by his authority, we should measure the *sinfulness* of sin, and not by its effects upon any, even the highest of his creatures, as such. For whosoever shall keep the whole law, and yet offend in one point, *he is guilty of all;* the reason is plain, the divine authority is contemned in the breach of one command, as well as in the breach of all. For He that said, do not commit adultery, said also, do not kill. Now, if thou commit no adultery, yet if thou kill thou art become a transgressor of the law, James ii. 10, 11. "Thou shalt not steal," is one of the divine commands, but it saith not how much, nor from whom; hence to steal one penny, even from a thief, is a sin involving contempt of the divine authority, as well as killing a fellow-creature. If we say, then, that we have no sin, we deceive ourselves, and the truth is not in us,—we make him a liar and his word is not in us, 1 John i. 8, 10. The authority of God is the true measure; and whoever applies it to his own conduct will agree with St. John, and declare, that, if we say we have no sin we deceive ourselves. Nor is any such sin venial, when tested, tried, and measured by the divine authority. If God is infinite, so is every sin committed against him, and hence, cursed is every one that continueth not in all things written in the book of his law to do them, Gal. iii. 10. This *unrepealed sentence* taken with what St. James declares above, that whosoever offends in one point is guilty of all, confirms the declaration of St. John that if we say we have not sinned we deceive ourselves, are liars ourselves, and make a liar of God! By confining our views of sin, like mere fruits to the effects they have upon ourselves, we may be allowed to classify them; but when we can elevate ourselves by holy contemplation, reverence, and adoration, to the Most High, we will soon lose sight of the venial *tables*, and be constrained with St. Paul to say, "when the commandment came, sin revived, and I died," Rom. vii. 9. How truly is it written then, that all have sinned and come short of the glory of God, Rom. iii., and that there is none righteous, no not one, Rom. iii. 10.

And now, if duty excludes the idea of merit, as most surely it does, having no right even in an archangel, to claim anything beyond the expression of the divine approbation, for the most *willing*, *constant*, and perfect obedience, (well done, thou good and faithful servant, thou hast done that which was thy *duty*,) what can the sinner do? Shall he give the fruit of his body for the sin of his soul, or by *voluntary humilities* seek the divine favour? Either, or both, would be equally offensive to God, because they are not what *he requires*, and because it would be like doing charity with stolen goods. God gave his only begotten Son, that whosoever believeth on him, should not perish, but have everlasting life, John iii. True holy faith in his merits, satisfaction, and meditation will produce true holiness of life, in the anxious searching to know the divine will, and striving to perform it. The Holy Scriptures unfold the divine character; the origin of evil; the disordered state of human nature; the sinfulness of mankind, his equally dangerous, and careless condition, and the means, manner, and plan of salvation; and, are they not, therefore, to be studied? He that cannot read, can get some one to read them to him, so that he is without excuse, having no cloak for his ignorance. A thousand quibbles and sophisms, are used to turn men away from the study of God's word. The false teachers, have gone so far as to mistranslate it, in some important parts, and in others, to pervert its meaning. I shall mention one mistranslated word, to warn you of the dishonesty of the perpetrators, and show you their excuse, which is as lame as it is impudent. The word which you find translated repentance in your Bible, and which means nothing more than *a change of mind*, bears exactly the same meaning in the Latin and Greek; but the corrupters of the holy word, have hampered it with additional ideas, indicating "*bodily exercises which profit* nothing," but are rather sinful; and they acknowledge the cheat, saying, "the Church has given it penance," an ecclesiastical use, (as if the Church was greater than God,) Dr. Household's Real Prin. of Cath. grants a corrupt Church this license and she may change every word as well as any one. And then with reference to the Lord's Supper these same corrupters have turned it from its nature and holy use, as a commemorative ordinance, to a medley of mystical paradoxes, affirming positively that matter inert is at once a living, human, and divine thing; in short, that it is, and is not, *what* it appears to be, that it is and is not *where* it appears to be!! In ten thousand places at the same instant of time, and yet but one body, this *imaginary* body and blood, soul, and divinity of our Saviour, this real idol of the fancy, may, according to error, be received into the mouths at once of many worshippers, contrary to sound philosophy, which says, one portion of matter at the same time;* and contrary to reason, which as a comparing balance, was given to man, until it is blindfolded by the *bandage of mystery*, and inebriated by an ungodly, ghostly tyranny. That which is contrary to reason, and the experience of mankind, ought not to be believed, while that which is above or beyond it may. Give to faith a mouth, and sight, and the holy Saviour may be seen, and received by not thousands but millions far distant at once. Taking the literal for the figurative meaning of our Saviour's words, is the ground of this error. We are told that if the elements were not what our Lord declared them to be, that then he uttered a falsehood: we reply that, if he was in the world when he declared he was not, John xvii. 11, on the same ground, he must have uttered a falsehood; but having spoken figuratively in both cases, and figure having had currency of truth, in neither did he utter a falsehood, and it is only the gross and carnal mind that can be blinded by the literal meaning of his words; indeed if we were to eat him every hour, it would profit us nothing, as he himself tells us. The words that I speak unto you they are spirit and they are life, the flesh profiteth nothing, John vi. 63; John ii. 19, 21. Had not our Saviour explained when he said destroy this temple, and in three days will I rear it up, he would have been accused of falsehood, but was his body literally the temple? Just as much so as the bread and wine were his body and blood.

A Parent.

* All created things are circumscribed.

For the Episcopal Recorder.

A MISSONARY EXCURSION.

(Continued.)

Very near the summit of the mountain stands a small tavern, known by the formidable title of the Rattlesnake. It is a low log dwelling with a portico in front, and a small ill-enclosed garden by its side. The house has none of the unnecessary decoration of pains to hide its beauty; but its weather-stained interlaced logs reposing upon each other with a look of solid comfort, are in perfect keeping with its isolated, rocky fountain. Here reside the keeper of the establishment, his wife and two girls, with all of whom we made acquaintance during the few moments of our resting. Though of course their manner of life was such as to preclude any expectation of refinement, we found them by no means deficient in hospitality and kindness. Mr. —— sought opportunity of conversation with the man, who, as might have been expected, displayed little knowledge of, or interest in, the subject of religion. He, however, promised to read a tract for us before our return, which was expected in a day or two. The man and his wife had sometimes attended at a place of public worship, but the children had never been in the house of God, and the youngest was nearly ten years old. What a commentary upon the facts stated in the commencement of this article! We asked the mother if she had no means of reaching the nearest meeting-house. She told us the one we had passed in the morning was the most easy of access, but they had no vehicle, and the walk was too long. It certainly was too fatiguing for even these rugged children, and though perhaps had there been an ardent desire for religious instruction in the minds of the parents, obstacles would have vanished before them. We could not wonder that with their indifference opportunity should never have been presented to these poor little creatures to hear the way of salvation. They, however, had some religious books, which, through the instruction of the mother, they were able in some measure to understand. She said they were very anxious to add to their little stock, and they accepted with apparent pleasure some tracts we left for their perusal. One trifling incident which occurred convinced us that they were sensibly alive to kindness, and that deep impressions could be made upon them. In the course of conversation it was discovered that one of our party was related to some Philadelphians who had visited the mountain a year or two since. The youngest girl listened with a look of eager interest, and considerable whispering ensued between the mother and children. At length a little piece of patchwork was produced, which she requested might be conveyed to one of our city friends, who, it appeared, had taken much notice of the child, and encouraged her to persevere in her attempts to sew neatly. She looked quite delighted at our promise to give it to the young lady in question, as an evidence of her grateful remembrance of the interest displayed in the little one's endeavours. The mother was eloquent on the subject of our friends, and wound up an eulogium with what to us was rather a novel sort of praise:—"Oh!" said she, "but they were *terrible* sociable people!" These peculiar phrases are quite common among this mountain race. "You are *dreadful* welcome!" "It is a *powerful* rough road!" are expressions which often greet the way-farer. Taking our leave of the Rattlesnake we returned to the vehicle, and pursued our ride across the mountains. Rapid driving soon carried us past many beautiful views to the neighbourhood of the place we were about to visit. The town of P. takes its name from the gentleman who originally settled it, and who still owns the greater part of the region in its vicinity. He came from England many years ago, when the site of the present town was covered with an almost impenetrable forest, and the sound of the woodman's axe had scarce ever been heard in its vast solitude. Here he still resides, though the spot has been the scene of many of "the changes and chances of mortal life," and the graves of his loved ones, lend an air of sadness to every thing around him. Retaining his taste for the refinement and comforts of his native land, he has gathered them around him in his present residence, and a more delightful place than his mansion and grounds can scarcely be found in the state. The approach to the house is through the woods. The noble forest trees have been allowed to remain, except where an encumbered spot obstructed the growth of the finest. The wide lawn before the house has still many beautiful monuments spared from the original wood which covered it, heightening the beauty of the scene, and affording occasional glimpses of a grand succession of slopes and elevations stretching far beyond it. Our arrival had been expected, and we found our host and his lady waiting to receive us with all that courteous kindness for which they are distinguished. The remainder of the evening passed pleasantly, and we looked forward to the coming day of holy rest with feelings of the most lively interest.

The worship of the church is regularly kept up in this place by our host, who reads the service and a sermon on each recurring Lord's day. A fine Sunday-school is also in operation, sustained principally by the untiring efforts of his amiable lady, who, with the assist- town, has continued it for many years. It is a promising field for missionary effort, and a more attentive and devout congregation than was found that day within the walls of that rustic temple could hardly be desired. Every part was filled, and profound reverence seemed to sit on every countenance as the voice of God's ambassador broke the silence with the first sublime declaration of the service, "The Lord is in His holy temple: let all the earth keep silence before Him." During the course of the service several children were brought forward to be baptized. It was not a frequent sight where but seldom the presence of an ordained minister was known, and attention seemed to be still more rivetted during its solemn ceremony. A plain discourse, explaining the design and enforcing the obligations of the other sacrament in which they were about to engage, followed the service. The congregation remained to witness the administration, and a little band knelt before the humble altar to receive for the first time for many years the memorials of a Saviour's dying love.

(*To be continued.*)

For the Episcopal Recorder.

Messrs. Editors,—I met a few days since with a report of a sermon delivered recently at the dedication of a meeting-house at North Danvers, Mass. I send you below an extract which may, I think, be read with much profit by those persons at the West and other places who are continually demanding the best talents in the church, *while no positive assurance is given that such pastors will meet with liberality, and zeal on the part of the people who may enjoy their services.* J.

"Some say that ministers are not *able and eloquent*, as they ought to be. While true eloquence is a rare talent among men the clergy will sustain an honourable comparison with those in other professions. It is unreasonable to expect of every minister, that he should be a *first rate* man. As well expect every lawyer, every physician, every mechanic, every farmer, to be *first rate.* And why should a few individuals in a village, or retired parish, demand a *first rate* lawyer or physician? Why not insist that there should be as splendid mansions as are found in the great cities! Besides if people have a right to seek *first rate ministers*, then it would seem as if first rate ministers may seek a *first rate people*, and hence, they who demand *first rate preaching* should see to it that they are *themselves* first rate."

The Episcopal Recorder.

PHILADELPHIA, DECEMBER 14, 1839.

Look at Home.—There is by far too great a disposition among all Christians to magnify the excellencies of their own particular denomination or church, and to speak disparagingly of others. This is a sin from which the Episcopal Church cannot plead entire exemption. So common has been the custom at our conventions, ordinations, consecration of churches, and similar occasions, for the preacher to dwell on the superior claims and faultless character of our apostolic church, that the idea has grown up, that one can hardly maintain the reputation of a sound churchman that does not on such occasions begin and end his discourse with lauding either episcopacy or the liturgy. So very sensitive have many grown on this subject, that they cannot bear to hear it even intimated that any thing can be wrong among Episcopalians. This was the grand sin of Bishop McCoskry's address to the students of the Theological Seminary at New York. It did not flatter—it told the plain unvarnished truth—it pointed to facts and defects in the ministrations of some of our clergy, which were so obvious that no man who kept his temper could gainsay them.

There is undoubtedly some excuse for our having dwelt in former times so much upon the excellencies of our church. We were forced to this by attacks from other denominations. We were forced to vindicate and show the scriptural character of our Zion by way of self-defence. Having once got into the habit we have kept on beyond the necessity of the case. This habit has in too many instances generated a spirit of boasting of our own excellencies, and of fault-finding with all other denominations. And this in its turn has led to attacks and hard speeches from others: so that while we and other Christians should have been fighting the common enemy we have been fighting each other.

No one can love the Episcopal Church more than ourselves; and yet we cannot but see among our members and ministers a great deal to humble us, and rebuke every tendency to a spirit of boasting. We would therefore say to all Episcopalians who are finding fault with other denominations, and to all our brethren of other denominations who are denouncing the Episcopal church:—"Friends, look at home, and see if you do not find enough to seal your lips, and lead you to pray rather than to find fault with your neighbours." We have been led to these remarks by a communication in the *Chronicle of the Church*, addressed to the editor of that journal, who has for some weeks been engaged in a controversy with the Rev. Mr. Bacon, a Congregational clergyman of New Haven, the place where the *Chronicle* is published. The following extract from the communication above alluded to is worthy of an attentive perusal.

"That our good is evil spoken of admits of no denial; and with grief I say it, there is evidently too much reason therefor. While we lay so much stress upon primitive customs and primitive authority, have not our neighbours a right to expect of us the exemplification of primitive piety? Is it too much to ask of those who profess such veneration for the early fathers, for a close adherence to their religious practices? But we seek in vain for a visible conformity in matters of practical piety. Where is their devotion to Christ, of soul, spirit and substance? where their zeal? where their benevolence? where their deep and fervent love? Is there not amongst the members of our communion too much of conformity to the world? Is it regarded by our people as a breach of confirmation vows, to reel in the dance, or applaud in the box or pit? Do those who profess to renounce the world, the flesh, and the devil, understand thereby a voluntary surrender of all the vanities of the one, and the allurements and indulgences of the second, and the service of the latter? That many do we have abundant reason to believe. But that others do not we have reason to fear. We appeal to the readers of this piece, whether they do not, in many instances, deem the profession of religion more a rational act, than a solemn promise to live henceforth entirely unto the glory and praise of their Redeemer? Whether they hold themselves bound in good faith, to consider themselves and their substance as the Lord's, and at His disposal? Go into different parishes and note the busy scramble for wealth, their devotion to pleasure and pomp, and say if this be a compliance with the vows of confirmation? Read the periodicals of our church, and note the great talent and the time bestowed upon the externals—the matchless liturgy, the Scripture discipline, the faultless articles, the holy altar, and seek, alas! in vain, for the energetic call for churchmen to repent and return to their first love. Week after week comes, not the fervent appeal in behalf of our languishing institutions. The Christian Knowledge Society, which demands the most zealous co-operation of every member of our church, is permitted to lie in silent obscurity, while the welkin rings again with the claims of divine episcopacy. Too true is it, that all causes which hinder the spread of our church are sounded out, but that of evident impenitence, our want of that lively piety that runs by sight. 'If we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth;' and if men do not perceive it, He whose blessing we need does. If we would silence the gainsaying of foolish men, we must do it by our holy living. We have had smooth things spoken to us long enough. We need, we ask, the pointed, powerful call to consistency of life and profession."

Ancient Christianity.—We have already expressed our favourable opinion of this work of Mr. Taylor's, and also intimated that its re-publication in this country was in progress. The following remarks in relation to this work from our absent friend and brother, the Rev. Mr. May, will, we doubt not, be read with interest, and will show how one travelling in England, where Oxford views begin fully to develope, is impressed with the tendency of those views.

"It is generally thought that the doctrines of the Oxford Tracts are rapidly spreading in the Church of England, at any rate that very many are beginning to avow their adoption of them who were not suspected before. Have you seen any thing of an answer to those writers by the author of 'Spiritual Despotism' and 'Saturday Evening,' &c. His reply is entitled, 'Ancient Christianity and Doctrines of the Oxford Tracts.' I have just seen three numbers of his work, (all that are yet published.) I do not know what is thought of this answer, for I have had no opportunity of hearing opinions expressed in regard to it, but it seems to me a perfect sledge hammer, battering down with giant strength. The author has always been a favourite with me, but now more than ever he has seized a subject that specially interests me. Some things in his Ancient Christianity I should not approve altogether, but as a whole it is a tremendous work, (that is so far as finished, and as regards those whose opinions he contests.) I think it cannot fail to excite much attention in England. The time is coming when sides must be taken on the question between the Oxford Tracts and the Church of the Reformation. I do regard the doctrines of those Tracts, so far as I am acquainted with them, as treason to the Reformation, and as giving up the Gospel. Let them be established as the principles of the Episcopal Church, and Gospel piety will be driven from its pale, but thank God not out of the world, for evangelical religion may find a retreat under other ecclesiastical forms than that established in the English Church. Those doctrines (of the Tracts,) must be and will be resisted. And if necessary, Cranmers and Latimers and Ridleys will be ready again, as I trust, to suffer for the truth. I hope, however, with the author of Ancient Christianity, that the ulterior and not very distant results of the controversy moved by the Oxford divines will be happy. They may be, I would fain hope, the opening of all men's eyes to the nature and consequences of principles which have more or less at all times been at work in the Church. The course and the opinions of the Oxford writers are watched with great interest at Rome, as is remarkably illustrated by an extract (which the author of Ancient Christianity quotes,) from a periodical published in Rome. The author of Ancient Christianity will, of course, follow up his purpose of tracing out the Oxford doctrines, and so far as I can see, no man of this age is so likely as he, to be proved sufficient for the undertaking. He digs to the root and is seizing hold with a might that is likely to tear up from its deepest growth the stubborn plant."

Puseyism.—This is one of the names applied to the new Oxford divinity, which so many this side of the Atlantic seem entirely ready to welcome and embrace as "the more excellent way." The following sketch of the rise and character of this new theology we extract from an article contained in the *Belfast Covenanter.* It is very well to know what are the views of intelligent and pious dissenters both in England and Ireland in relation to the Oxford Tracts and kindred publications. With a view of giving information on this point we subjoin the following extract:

"*Puseyism*, which has been likewise termed *Oxford Popery*, originated in the University of Oxford, celebrated for its advocacy of the slavish doctrines of passive obedience and non-resistance, and ever distinguished as the strong hold of High Churchism. Dr. Pusey, one of the chief writers of the system, is regius Professor of Hebrew, and canon of Christ Church. He is aided, in his crusade against almost all the distinguishing doctrines of Protestantism, by the Rev. J. H. Newman, Fellow of Oriel College, and by Dr. Keble, also of Oriel College, and Professor of Poetry and Vicar of Hursley, Hants. The first public appearance of this party took place in 1833, when they began to publish 'Tracts for the Times,' original and extracted, generally upon some head in theology controverted between Protestants and the Church of Rome. In these, many of the worst errors of Popery are apologized for, and sentiments avowed and defended, with a great parade of learning and much dogmatism, that are diametrically opposed to the tenets of the most eminent of the English Reformers and to the doctrinal formularies of the Protestant Churches. At first these writings attracted little notice, and met with but little support; but during the last two or three years, they have spread with astonishing rapidity throughout the English Church. Their principles are avowed by many of the dignitaries; they are advocated by such powerful and widely circulated periodicals as the *British Critic* and the *British Magazine*; and disguise it as the friends of evangelical truth in the Church of England may, the influence of the Oxford Tract writers is all but sovereign in the Episcopal Church in these countries. This is deeply to be deplored, for the doctrines and spirit of the Oxford Divines are essentially Popish, and were their system to prevail the Protestantism of England would become wholly extinct. Thus they speak of the Church of Rome as their eldest sister, whose blemishes are to be named with special tenderness, and deeply lament Protestantism as a great mistake, while they denounce all who are out of the pale of an Established Church, nearly in direct terms deny to them all possibility of salvation. They represent the grand doctrine of justification by faith as without foundation, and as the offspring of fanaticism; salvation, according to them, comes not by faith through hearing the word, but by means of the mystical virtue of sacraments administered by a properly qualified clergy."

Special Convention of Maryland.—The writer of the communication under this head in our last week's number, has sent us the following note.

"The sentence—'It is well known to most of your readers that this week was the time appointed for calling a special convention for the purpose of placing in the hands of *more* competent and suitable *individuals* &c.,' should have read, '*some* competent, and suitable *individual*, the supervision of the spiritual interests of the diocese.' As the sentence stands in the published communication, it conveys the idea that I condemn as incompetent and unsuitable those who have guided our ecclesiastical affairs during the vacancy of the Episcopate, which was far from my intention.

"In your columns for next week please to insert this correction."

Concert in behalf of Seamen.—We learn, with much pleasure, that a concert is to be given in the Philadelphia Museum on Tuesday evening, the 17th inst., for the benefit of seamen and their families. This cause certainly demands the attention, and deserves the liberal contributions of our citizens. The objects presented to the public are the furthering of the Sailor's Home, a house established on temperance principles for the accommodation of those who have been so long neglected and abused, and the relief of distressed seamen and their families. Many of this class, it is feared, will suffer greatly this winter unless friends come forward for their relief, for they are among the first to suffer in the derangement of our commercial affairs. We hope that the public will manifest on Tuesday evening its sense of obligation to this noble class of men.

The Young Lady's Companion in a Series of Letters by Margaret Cox, Author of Botany of the Scriptures, Wonders of the Deep, &c.—*Columbus, Published by I. N. Whiting.*

It must be a gratifying reflection to every American that we can number so many distinguished female names among the contributers in this country to Christian literature. Several of these writers have by their productions, laid the foundation not only for a distinguished reputation, but for lasting usefulness. We have long known that the author of the above work possessed talents of a high order and calculated to fit her for eminent usefulness among her countrywomen. We hope she will continue to "stir up the gift that is in her," and favour us with frequent contributions from her pen. We have had time to read only parts of the volume before us, but with what we have read, we have been greatly interested, and can unhesitatingly concur with Bishop McIlvaine, who, in a letter to the publisher, in recomendation of the work, says, "The subjects are judiciously selected; the sentiments and advice are sound, practical and very appropriate; a wise moderation pervades the work: the aim is always at the promotion of the very best features of female and Christian character; the marks of a well-read, well-thinking, discreet, delicate, and refined mind are apparent in all the book; nothing is strained; the manners and character inculcated are such as constitute true ladyship, as distinct from that which resides merely on the surface and takes little heed to the affections and principles. But the chief excellence of the book is that it is begun, continued and ended with distinct and sound reference to Christian principles, as being at the basis of all right education, and as the forming and governing ingredient of female as well as other characters. Books for the training of the youthful mind are radically defective, unless they be thus distinguished."

We doubt not this work will have, as it merits, a wide circulation. This work may be found at Mr. Hooker's Bookstore.

Standard Prayer-Book.—H. & S. Raynor, 76 Bowery, New York, have published an edition of the Common Prayer, duly compared and corrected by the standard book, which from its elegance and beauty, reflects upon them as publishers great credit. The editors of the Episcopal Recorder desire to acknowledge the reception of a very handsome copy of the same from the publishers. The book reminds us more of a London, or English volume, in the superior quality of the paper and the beauty of the engravings, than any edition we have met with. We cannot however say that it is according to our taste to have these embellishments in a "Book of Common Prayer." For ourselves we would vastly prefer to have no pictures in a Prayer-book. We think there are very serious objections to them. We would have nothing in such a book that was calculated to divert the attention from the intense and absorbing contempla-

tion of the Being to whom all the burning and heavenly aspirations of the Prayer-book lead us.

Letters on Confirmation.—This is a work from the pen of Rev. J. L. Blake, D. D. and published by J. Whetham of this city. The book is written in a pleasing, and popular style, and contains the common arguments for the Apostolic rite of Confirmation. It offers on the title page a claim to be "a manual for the youth of the Protestant Episcopal Church." As a manual we think it exceedingly defective in exhibiting with sufficient prominence the corruption of the human heart, and the necessity of conversion. The work is a series of letters to a daughter. We had read to the twelfth letter before we discovered, that the daughter herself had *not* been confirmed, and was not a professor of religion. She had been all along addressed as a Christian: and we had supposed that the reason that so little had been said upon the subject of human depravity,—the necessity of the operation of the Holy Spirit in renewing the heart, and of justification by faith, was that she had already by personal experience been led to understand these truths. This however we found was not the fact. While we readily concede that there are many good things in this book, we feel bound to say that we should not think it by any means a safe guide, for preparing the Episcopal youth of our land for the solemn dedication of themselves to God in the rite of Confirmation. We would wish to send along with it, the little tract of Bishop Meade, "*The Candidate for Confirmation Re-examined*," or some work of a kindred character, in order to supply the above noticed defect. Our principal objection is that while this work deals largely with the visibilities,—the externals of confirmation, it does not deal sufficiently with the preparation of the inner man of the heart. Still its faults are rather more of omission than of commission: and we hope it may be useful.

Aids to Reflection, by Samuel Taylor Coleridge, to which is prefixed a Preliminary Address by John M'Vickar, D. D., Professor of Moral Philosophy in Columbia College, New York. *Published by Swords, Stanford & Co., New York.*

A copy of this volume has been sent us by the publishers. We have had barely time to run our eye over the Preliminary Essay by Dr. M'Vickar, from which we learn that the preface to this work by the Rev. Dr. Marsh, published in the English and earlier American edition, has been dropped to give place to the present preliminary essay. Among the reasons assigned for this are:

1. That that preface recognized the Calvinistic scheme of divinity.

2. It inculcated the necessity of some system of metaphysical philosophy to soundness in Christian doctrine, and

3. It identified Coleridge's views with "what are termd evangelical doctrines." It is regarded as a most meritorious work, to rescue him from such an imputation!

The writer of the Preliminary Essay leaves his readers in no doubt of his admiration and approval of the Oxford Tracts, and thinks that Coleridge is doing for Philosophy, what the Oxford writers are for Religion. "Both," he says, "are warring against the same modern errors, both fighting for the same deep, despised, ancient truths, and both exposing and refuting the same logical fallacies, the one in the Church, the other in Philosophy, and thus both labouring in a common cause, to bring back an unreflecting, arrogant, all things-understanding age to the docile, reflecting, mystery-admitting spirit of earlier and better times." What an incalculable injury has been effected by the Protestant Reformation! In those "earlier and better times" when the darkness of popery shrouded the whole Christian Church, there was no opposition made to the most absurd dogmas—*that* was an age distinguished for a "docile, mystery-admitting spirit."

Copies of the Recorder for Missionaries.—Many of our readers will remember that about eighteen months ago we proposed a plan for supplying gratuitously a number of our missionary brethren in the West and South-west with this journal. Several friends very kindly responded to the appeal by subscribing for one, two, four, and in one instance *ten* copies respectively for this object. Some of these friends have renewed their subscriptions and enabled us to continue sending the paper. If a case comes under our notice, where to pay for the Recorder would be to straiten the family, and yet the paper is desired, we invariably send it, not doubting but that we shall be sustained by an adequate subscription to our gratuitous list. The price is two dollars each for the missionary supply. The following extract from a letter received within the last few days may serve as a specimen of many others on the same subject, and will clearly show that to aid our brethren in this way we do them a real service; and though the kindness is of small cost, yet going from one they know not, and visiting them weekly, it cannot be doubted but it will receive the blessing of Him who hath promised that a cup of cold water shall not lose its reward. We shall be glad to re-invigorate our list. Who will aid us?

"Your offer of your interest to have me placed on the missionary list is most gratefully acknowledged; and when I tell you that for the past year I have received for my labours among these people less than two hundred dollars, and they have done all that they could do, and that the expense of living here is greater for most articles necessary in a family than in New York or Philadelphia, and that I have a wife and five children to provide for, you may well conclude that my necessity is great; and yet by the mercy of the Great Head of the Church we have not suffered, although we have sometimes seen but a handful of meal in our barrel, and a small portion of oil in our vessel; still before it was quite exhausted an unexpected supply would reach us. We cannot be too thankful for that superintending Providence which watches over us, and dispenses His blessings to us as He thinks expedient. But this I have learned, that while I have a crust of bread for my daily supply, and am able to moisten it at the chrystal fountain, therewith to be content.

"But, my dear sir, the loss of your paper is a serious affliction to me; it has oft reached me in this far-distant field as a sweet morsel—as the cooling stream in a thirsty land.

"The mild, yet firm independence which has characterised your defence of evangelical subjects: the views taken of doctrinal points, and the sweet unostentatious spirit of 'piety and Christian feeling' which has uniformly pervaded your paper, has attached me strongly to it; and I can assure you, my dear sir, that I part with it with great reluctance. Yet in my embarrassed situation I cannot ask you to forward it to me as formerly, for I know not when or where I could raise money sufficient to pay you; still I will assure you that the moment I am able to spare the amount, even with some sacrifice, I shall possess myself again of your invaluable paper."

We need not say the paper has been sent.

LETTERS FROM ONE OF THE EDITORS OF THE EPISCOPAL RECORDER TRAVELLING IN EUROPE.

Letter XXVIII.

Florence, April 10, 1839.

Dear Brethren,—On the 2nd of this month, all the strangers in Rome were in motion. The great drama, which holds the crowds in attendance during Holy Week, closed on the evening of Easter by an illumination of St. Peter's, one of the most brilliant spectacles of the kind in the world. That evening is chosen for the illumination notwithstanding the sacredness of the time, and a multitude of men are employed in preparing the exhibition. The immense colonnade and the whole exterior of the great basilica up to the very top of the cross, are lighted first with small lamps or candles, which look like so many diamonds sparkling in the sky, and after a time a signal is given, at which through trains of powder or other combustibles, fire is communicated to thousands of torches, which suddenly blaze up over the entire building and out to the extremities of the cross, giving the whole the appearance of a vast structure of fire. The office of lighting the dome in the first stage, for which men are sent out upon various lines over its whole surface and held by ropes, is so hazardous, that, it is said, they who are engaged to do it, partake first of the communion, in order to be ready for death. I will not stop here to make reflections upon the perversion of the sacraments, which while it is so remarkable in the Roman church, is not, however, wholly confined to it. On Monday evening, there was an exhibition of fire works from the castle of St. Angelo, which may be considered as the apologue of the drama. The castle was previously prepared, so as to have when lighted its original form of the Mausoleum of Adrian. As it is a part of the public entertainment following the ceremonies of Holy Week, it is given at the expense of the ecclesiastical government, and begins by a signal thrown from the Vatican. The exhibition being singularly magnificent attracts great crowds, so that windows and balconies and galleries facing the castle on the opposite side of the Tiber, are let at high prices and filled with thousands of spectators. These fire works finished the entertainment, and loosed the last link which had held thousands in Rome, and on Tuesday morning, the 2nd of April, the streets and gates had the appearance of a general flight. All the post-horses in the city were engaged, and hundreds more would have been employed, if they could have been had. Multitudes of *vetturini* or hired carriages were starting out upon all the great roads, and on Wednesday we followed in a long train to Civita Vecchia. We counted, I think, on that road sixteen in sight at one time. Two steamers were ready at the port just named, and by 7 o'clock in the evening we were rolling upon the Mediterranean, on our passage to Leghorn. At this last named place, we parted with two very estimable friends, members of St. Thomas' Church, New York, whom we first knew while crossing the Atlantic, and who rejoined us at Naples and cast in their lot with us for nearly six weeks, till their engagements in other parts of Europe called them to another destination than ours. Thus have we more than once in our travels met with persons whose acquaintance and society relieved the desolateness of continual dealing with indifferent strangers, and then parted upon lines running off to far distant points. The spirit of Christian union, however, does not study geography. It sends forth its regards to the ends of the earth, and gives the right hand to them that know Christ, without respect to divisions of lands by physical necessity or political convenience.

From Leghorn, we set off for this place, pursuing the same road in the valley of the Arno which we travelled last winter till we reached Pisa, at which point we turned off toward the city of Lucca, in the duchy of the same name. This duchy is an illustration of the manner in which Europe has been cut up into small states. It is not half as large as the average extent of counties in Pennsylvania, and contains about 140,000 inhabitants, and yet it is a sovereignty. It lies mostly in a beautiful valley of the Appenines, which is wonderfully fertile and well cultivated. The city is in the heart of the valley, having in some respects one of the most beautiful locations in Italy. Its walls and bastions, neatly built of brick, form the support of a beautiful promenade. A mound of earth is thrown up on the inside to a level with the top of the wall, and is planted with trees so as to give the place the appearance of a city built in a forest. A very fine road is made round the city on this mound, an extent of three miles, where persons on foot and carriages with rich equipage are to be seen at certain hours taking their pastime. The view from the bastions was singularly interesting. The valley is perfectly level, and when we looked upon it was covered with a rich green, having an appearance of great neatness. Not a fence is to be seen in the whole extent, the only perceptible divisions being the different shades of colour in the different crops and the fine roads which run from various points into the gates of the city. In one direction are the wall and arches of a fine aqueduct, made under the administration of Napoleon's second wife, Maria Louisa, who was a duchess of Lucca, and on two sides the Appenines rise up several thousand feet, enclosing the valley like enormous ramparts. The palace of the duke of Lucca, (who is now of the royal family of Spain,) is in the city, and contains some paintings of considerable merit. In one of the churches there is a very celebrated picture of Mary interceding for the Lucchesi by *Fra Bartolomeo*, designed in accordance with the idolatrous reverence paid the Virgin in the Roman Church.

But one of the most extraordinary things in Lucca is the *Volto Santo* or Holy Countenance. The legend is that after the crucifixion of our Saviour, Nicodemus went into a woods to think upon the event, and there resolved to carve an image of the Redeemer. Having finished the body, he fell asleep, and upon waking found that in the mean time an angel had finished the statue by putting a head on it, the exact likeness of Christ. Being obliged to flee from Jerusalem by persecution, he left the image in the city, and took refuge in the house of Gamaliel, some twenty miles distant, where he employed himself in executing a copy. Here he died, and was buried in the same place where Stephen, the first martyr lay, by Gamaliel's own hand, no other person being allowed to share in the honour of touching his body. But before his death, he bequeathed the first image to one of his relations, named Issachar, and the second to Gamaliel. Some Jews in Beritus, in Syria, got possession of the second, and to show their hatred of Christ, acted over again the scene of the crucifixion upon the image, which miraculously shed blood and became the means of their conversion. As to the second, it was obtained, says the legend, by means of a certain bishop, named Gualfredus, who while on a pilgrimage to Jerusalem, was instructed in a dream to search in the house of a certain Seleucius, where he should find the Holy Image which had been buried there for more than seven hundred years. After various adventures by sea and land, and some additional warnings by dreams and miraculous escapes from plunder, it reached the city of Lucca. Your readers may be ready to cry out against such silly legends, and ask, why should we waste the time for reading them. I give two reasons for reciting such stories, one is to illustrate the wildness of tradition, which some would place in importance upon a footing of equality with the Scriptures, and another is to show the extent to which superstition prevails in a church that locks up the Bible out of the reach of common hands. Idle as may be the story of the "Holy Countenance," the image itself is actually placed in the midst of the Cathedral Church of Lucca, and a splendid chapel built as its depository, which is richly ornamented and honoured by a golden lamp burning before it, valued at $7000. The image itself we did not see, because it is exhibited only twice a year. But a form of it is wrought in a curtain hanging before the cabinet, in which it is enclosed, and is at all times to be seen. We were told a crown of gold of great weight is on its head, and the robe is studded with jewels. The chapel seems to be a favourite place of devotion, for we saw persons continually kneeling before it. A prayer to the "Holy Countenance" is published for the use of the devout, and an indulgence of forty days given to every one for each time he recites it before the image. The image has been the means of working several miracles, which are recited in a pamphlet entitled, *Della origine, invenzione e traslazione del prezioso simulacro di Gesu crocifisso detto comunemente Volto Santo Che si venera nella metropolitana di Lucca*, dedicated to Maria Theresa, princess of Savoy and duchess of Lucca, in which also the history of the marvellous relic is supported by references to authorities.

We left Lucca on the morning of the 8th inst. and passed through a rich and interesting part of the country, fields set with vines, hanging in festoons from trees; the intervals between the trees being generally sown with wheat, sometimes with flax and again with grass, all bearing a shining green. Our road led us through Pescia, a respectable town at the foot of the Appenines, and also by Pistoja, where Cataline suffered defeat, distinguished also in the contests of the Guelphs and Chibelines. Though we were passing through one of the most beautiful portions of Italy, we found a climate not much better than our own. The grass and the grain around us were of a bright green, it is true, but the buds of the trees had hardly begun to swell; cold clouds were hanging over the Appenines, whose sides were covered with snow more than half way from the top downwards, and a chill blast was sweeping from the north across the valley. We reached Florence on the evening of the same day. Of this place, I need not now say much, as I wrote something concerning it after our visit last winter. It is the capital of Tuscany and the residence of the Grand Duke's court. The government of Tuscany is in its constitution like that of the other Italian states; the sovereign, however, bearing the title of Grand Duke instead of King. The reigning family is of the Imperial House of Austria, and the Emperor of Austria has the prerogative, in case of failure, of an heir to the crown, to fill the throne. The present Grand Duke has much personal popularity, and carries an unassuming mien toward his subjects. His family have the respect of all classes, and as the coach and four, preceded by a servant in gaudy livery, dashes every afternoon through the street, the humblest citizen who takes off his hat in reverence, is sure to have a corresponding civility from royal heads. No one can enter Tuscany from more southern Italy, without being struck with the improvement in the aspect of the country and the condition of the people. It is true that here also beggars meet us often, and chase the carriages of travellers with loud importunity, but they are much less numerous than in Naples, and the country looks as if cultivated with greater industry. It is said that the Grand Duke entertains more liberal sentiments than some of his neighbours, and directs efforts to the improvement of the people. Protestants, it is thought, receive more favour in his dominions than elsewhere in Italy, and as a proof of this an English church has been expressly sanctioned at Leghorn. The revenues of the Catholic Church are at his disposal, and a spirit of provincial independence is cherished in the priesthood. Some years ago a local council was assembled in Tuscany with a view to reformation in some things which was not at all acceptable to Rome. Some regard is shown to education, and a benevolent Italian count has established schools, particularly infant schools, in Florence, in which the children are taught the Scriptures, so far as this can be done without too great violence to adverse interests and prejudices. Improvement, however, must necessarily be very gradual. Sudden changes by running against deeply seated prejudices or strong interests would wake up a dreadful opposition, and these small states could not act without the concurrence of more powerful ones. Austria especially has great influence throughout all Italy, and under the counsels of Metternich, is, if we except Spain, the least tolerant and most bigotted government in Europe. On no one of the European powers does the Church of Rome lean so much for support in its whole system and spirit as that of Austria. We may hope, however, that a little good seed is sown here, and that in due time a harvest will ripen. There is Protestant service in Florence in the English and the French languages, and for awhile there was also in the Italian. The English service has been kept up all the year in the house of the British consul, but the building of a suitable church has been undertaken with a good prospect of success. The effect of English preaching, however, must of necessity be very limited, so far as the native population are concerned, for a foreign language would reach very few of them. Still somewhat of the spirit of foreign residents must diffuse itself. The distinguished name Florence has long enjoyed on account of its schools of science and the fine arts attracts hither many foreigners, and besides, living is very much cheaper here than in England and other parts of northern Europe. The direct influence, however, of such foreigners as reside here to gratify their taste or from motives of economy, is not to be depended on for the diffusion of an evangelical spirit; for they are not always of the class who would deny themselves for Christ's sake. We trust, however, that the Lord may have in store times of refreshing for these parched lands, and that a great harvest may ripen here for the reaper who shall be sent to gather it in time to come.

Yours, &c. J. M.

To our Correspondents.—The *Maryland Layman's* communication, received some time since, as he judged, we deemed upon the whole inexpedient to insert in our columns. We shall always be glad to hear from him, but must use our prerogative as Editors to reject or insert as we think will, upon the whole, be best for the great interests of the Redeemer's kingdom.

The communication of *Protestant*, from Montreal, in our view is too political in its aspect for our columns.

Intelligence.

For the Episcopal Recorder.

ST. MARK'S CHURCH.

Messrs. Editors,—On Sunday evening, the first of this month, the Rt. Rev. Bishop of this diocese held his first confirmation in St. Mark's Church, Moyamensing. The services were peculiarly interesting and delightful.

The sermon from the Bishop was admirably adapted to the occasion, and engaged the undivided attention of the whole congregation, and could not fail, under the divine blessing, to awaken the most serious feelings in all who heard it. At the close of the sermon the candidates for confirmation, *sixteen* in number, assembled around the chancel to ratify their most solemn vows of dedication to God, and receive the benediction of the Rt. Rev. Bishop. After each one had received "the laying on of hands" they were invited to listen to an address from the Bishop on the manner and duty of supporting the Christian character and profession. It was a word in season, and will long be remembered with good effect. Although the violence of the storm was great the church was full in every part. This circumstance, however, prevented several in feeble health from coming to confirmation, otherwise we learn the number confirmed would have been over twenty.

For a church thus in its infancy, it being scarcely six months since its commencement, to send forth such a goodly number, is indeed encouraging. We hope it will receive a continuance of the divine blessing, without which the labours will be vain. The Sunday-school connected with the church is rapidly increasing, and now numbers over sixty pupils. The labours of the rector, the Rev. Mr. Conolly, have been arduous and devoted, and we rejoice that he is enabled, under the divine blessing, to see their early good fruits. D.

For the Episcopal Recorder.

CHARITY AT HOME.

With all his overflowing benevolence, the apostle Paul felt for his own countrymen, "*for his brethren, his kinsmen according to the flesh*," a sympathy which he has not expressed for any other branch of the human family.

In the midst of the urgent appeals which are made in behalf of benevolent enterprises in other countries, it should not be forgotten that we have MILLIONS in our own country who can be reached in a few days, (or at most, weeks,) and with little expense; MILLIONS who speak our own language, and are accustomed to the institutions of Christianity; MILLIONS who have no national prejudices to encounter, no long-established customs of idolatry and superstition to root out, and no ancient political associations to break through; MILLIONS of native Americans, who are without the means of religious instruction, and who might be introduced, at once, to a knowledge of the Holy Scriptures and the way of salvation, which they alone reveal, if there was but a heart to feel for them as Paul felt for his countrymen.

If our fellow-citizens, who have the means of supplying such wants, could but see as we see, the readiness and certainty with which these means might be employed to enlighten the ignorant and guide the inquiring, we think they would not long remain unsupplied.

The American Sunday-school Union is endeavouring to open schools in the destitute parts of our country, where children, youth, and adults may be taught to read, if they are ignorant, and where they can receive elementary instruction in the great truths of our religion. The Society is so constituted that we can labour acceptably in those districts where people of various denominations reside; and we have already succeeded in establishing many hundreds, if not thousands, of schools on this plan, that are at this moment widely diffusing the blessings of knowledge and salvation. Our last Annual Report, which we should esteem it a privilege to send to any who will read it, contains a complete history of our operations for the last fifteen years.

To prosecute this benevolent work, we must employ suitable labourers, and to sustain them at their posts, we must pay them four or five hundred dollars a year. If they establish fifty schools on a permanent foundation, what sum of ten dollars is better spent?

One of our missionaries, who lately died in the midst of his usefulness, established, in a single year, *sixty-seven schools*, and visited or revived *sixty-six*. The number of children embraced in these schools is not less than five thousand; and in April last, he reported, as within his knowledge, *five hundred and thirty-six* cases of hopeful conversions, during the preceding year, in connection with these schools.

Our Southern fund is now exhausted. Every dollar of the Valley fund has been expended for several months, and we have borrowed *five thousand dollars* to keep our few labourers at their post, and must withdraw them from Michigan, Ohio, and Illinois, unless help arises from some quarter in a short time.

Two or three collecting agents only are employed, whose remittances are wholly inadequate to sustain even our reduced scale of operations. If pastors of churches would present our wants to their people, at some suitable time, the society would then be saved the expense and delay of sending for their contributions, and thus the whole amount would go directly to the supply of the destitute.

And we would earnestly entreat the sympathies of *private Christians* and *societies*, who appropriate their collections, from time to time, as the providence of God may direct. To say nothing of the claims which are urged on us from missionary stations abroad, we need for our present *domestic* wants, at least, *twenty-five thousand dollars*, and we venture to say, that this sum, judiciously expended at this time, would at least do as much to advance the best interests of our country, as the same sum invested in any other form which the wit of man has ever devised.

If it should be asked, why we do not make the sales of our books pay our missionaries—we reply, that we are pledged to sell our books at the lowest prices; and to burden them with the expenses of our missionaries, would be to tax one class of the Christian community for the sake of exempting another from contributions. Our publishing department pays its own expenses, and that is all we ask or expect from it.

Donations are respectfully and earnestly solicited, and may be remitted to Paul Beck, Jun., Treasurer, or to either of the subscribers, at 146 Chestnut street, Philadelphia.

Alexander Henry, Pres.
F. W. Porter, Cor. Sec.

Clerical Changes.—The Rev. David I. Burger, late a presbyter of the diocese of Michigan, having removed into the diocese of New York with a letter of dismission, and been there received, has changed accordingly his canonical residence, and become rector of St. Mark's Church, Hoosick Falls, Rensselaer county.

The Rev. John A. Spooner, deacon, having removed from the diocese of New York to that of Vermont, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Alfred Stubbs, deacon, having removed from the diocese of Western New York to that of New Jersey, by letter of dismission, and been there received, has changed accordingly his canonical residence.

The Rev. Samuel C. Stratton, having located himself for the winter months in this city, requests that all papers and letters intended for him may be sent, directed to him, No. 291 Spruce street, Philadelphia.

Obituary.

For the Episcopal Recorder.

Departed this life on the 4th inst., in the eightieth year of her age, Mrs. Eleanor Evans, of Perkiomen, Montgomery county, Pa.

We make not this announcement for the purpose of writing a long obituary article. We notice here the death of Mrs. Evans because it was the death of a Christian—of one who had "set her house in order," and who yielded to the summons which called her from the world, in the exercise of a "hope full of immortality." As she was born and educated, so she lived and died, in the bosom of the Episcopal Church. Her long life was begun, and continued, and ended in the same neighbourhood. In that neighbourhood there was, at an early period, a settlement of Episcopalians—men who knew how to appreciate the advantages of public worship, and who, consequently, reared in the year 1721 the church of St. James', which still stands as a monument of their piety. To this house of the Lord it was that Mrs. E., in the days of her youth, was in the habit of walking when the Rev. Mr. Currie was its worthy rector. It was here she received the rite of confirmation from the hands of Bishop White on the occasion of its first administration in that parish. In the same church, during a long period of years, she was a regular communicant. Religion was with her "the one thing needful." She lived in the practice of its precepts, and she died in the enjoyment of its consolations and hopes. It may be truly said that her lamp was trimmed and burning. The few days' illness that preceded her death were spent by her in arrangements for her funeral, and in sweet and joyous anticipations of the rest laid up for her in heaven. The 124th hymn, as expressive of her own feelings and hopes, she desired to have sung at her funeral. Of the numerous throng that followed her remains to the grave there were none who did not believe, as they joined in the singing of that beautiful hymn, that

"Released from all her earthly cares,
She reigned with Christ on high."

C.

Died, at Detroit, on Sunday morning, the 14th inst. Mrs. Margaret Fitch, wife of the Rev. Chauncey W. Fitch, Principal of the Detroit Branch of the University of Michigan, and formerly Professor of Languages in Kenyon College.

The Rev. Alexander Norris, late minister of the Episcopal churches in Charles City county, Va. died on Sunday, Nov. 24th, of congestive fever, at the residence of the Rev. Thomas Smith, Smithfield, Isle of Wight.

Ecclesiastical Calendar.

THIRD SUNDAY IN ADVENT.—December 15.

Proper Lessons for Morning Service, Isa. xxv. Luke iii. to verse 19. Evening, Isa. xxviii. to verse 23. Rom. xiv.

Collect.—O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; grant that the Ministers and Stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that, at thy second coming to judge the world, we may be found an acceptable people in thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end.—*Amen.*

FOURTH SUNDAY IN ADVENT.—Dec. 22.

Proper Lessons for Morning Service, Isaiah xxx. Matt. iii. to ver. 13. Evening, Isaiah xxxii. 1 Cor. i.

Collect.—O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us, through the satisfaction of thy Son our Lord: to whom, with thee and the Holy Ghost, be honour and glory, world without end.—*Amen.*

BISHOP ONDERDONK'S APPOINTMENTS IN DELAWARE.

Wilmington, Trinity Church,	Sunday,	Feb. 2d,	Morning.
Do.	St. Andrew's,	do.	do.	Evening.

BISHOP ONDERDONK'S APPOINTMENTS FOR CONFIRMATION IN PHILADELPHIA.

Emmanuel,	Sunday,	Dec. 22d,	Morning.
St. Peter's,	"	Jan. 26th,	Morning.
Gloria Dei,	"	Feb. 9th,	Morning.
Zion,	"	Feb. 16th,	Morning.
St. Thomas',	"	"	Afternoon.
Evangelists,	"	Feb. 23,	Evening.
All Saints',	"	March 15th,	Afternoon.
Trinity,	"	March 22d,	Morning.
St. John's,	"	"	Evening.
St. Paul's,	"	March 29th,	Morning.
Ascension,	"	"	Evening.
Grace,	"	April 5th,	Morning.
St. Andrew's,	"	"	Evening.
Christ Christ,	"	April 12th,	Morning.
Epiphany,	"	"	Evening.
St. Stephen's,	Good Friday,	April 17th,	Morning.
St. James',	"	"	Evening.

ST. PAUL'S CHURCH.

Sunday next being the *third* in the month, this church will be opened for service at 7 o'clock in the evening. No service in the afternoon.

ST. STEPHEN'S CHURCH.

The quarterly collection postponed on Sunday last, in consequence of the unfavourable weather, will be made in St. Stephen's Church on Sunday next.

That day being the *third* Sunday in the month, there will be divine service in the evening at 7 o'clock.

The *afternoon* service will be, as usual, at half-past three o'clock. The *weekly lectures* will be continued throughout the season, on Friday afternoon at half-past three o'clock.

GRACE CHURCH.

The Ladies of the "Circle of Industry" connected with Grace Church intend holding a sale of Useful and Fancy Articles, for missionary and other religious objects, in the female school room (under the church,) on the afternoon and evening of Monday, Dec. 23rd.

CHURCH OF THE ASCENSION.

Sunday next being the *third* in the month, this church will be closed in the afternoon, and open in the evening. Service at 7 o'clock.

SALE OF FANCY AND USEFUL ARTICLES.

A sale of fancy and useful articles by the "Bee Hive Society" in aid of the missionary association of St. James' Church, will be held in the vestry room, on Thursday and Friday, the 19th and 20th of December.

EMMANUEL CHURCH, KENSINGTON.

A Dorcas Society has lately been organized in connection with this church under favourable auspices. The members have cordially entered upon the blessed work of providing raiment for the destitute, but they need to have their hands strengthened.

They will, therefore, be happy to receive contributions in any shape which the donor may prefer. Donations in money, or dry goods, may be sent to the rector, or to any member of the vestry, or to the office of the Recorder.

A "Poor's purse" has also been opened for the benefit of the sick and suffering, which, it is hoped, will receive the notice of the benevolent.

ACKNOWLEDGMENTS.

The subscriber has received the following sums for the diocese of Michigan:—

By Rev. Mr. Odenheimer, J. S., Jr. $10, Lady of St. Peter's $3—Collection at St. Mary's, by the Rev. Levi Bull, $17 40—Samuel F. Jacobs, $2—Little Edward's mite box, 55 cents—Missionary Association at Churchtown, through Miss A. Sheaff, Treasurer, $42 02—Rev. S. C. Stratton, $2.—Total, $76 97.

Such others as wish to contribute to the above object are requested to remit as early as convenient, in order that the account may be closed. W. SUDDARDS.

ST. MARK'S CHURCH.

In behalf of St. Mark's Church, thanks are returned for a donation of $20 for the Sunday-school, to the Diocesan S. S. Society; to a *friend* for twenty vols. for the "Parish Library;" to Col. W. P. Smith, for ten volumes for the same.

N. B. Donations are respectfully solicited for a communion service. A want like this needs only to be known to be supplied. Any contributions for this particular object will be thankfully received at No. 30 Washington Square, or at 112 Chestnut street.

L. P. LINCOLN'S MUSICAL ACADEMY,
413 *Market street above Eleventh.*

Mr. Lincoln, grateful for the liberal patronage bestowed on his Academy, would respectfully inform the public, that the second term for the season commenced on Thursday, 12th inst.

The classes already established in vocal music are for adults in the evenings through the week. Ladies' select and juvenile classes during the day.

Instruction is given on the piano forte, violin, flute, &c. at hours to suit applicants.

Further information may be had on application at the Academy, as above.

Dec. 13—2t.

CONFIRMATION.

J. Whetham, *Bookseller, 144 Chestnut street, has just published*

Letters to an only daughter on Confirmation, being a manual for the youth of the Protestant Episcopal Church, by the Rev. J. L. Blake, D. D., author of "Letters on Female Accomplishments," 1 vol. 18mo. embellished with a handsome frontispiece. Dec. 14.—3t.

NEW BOOKS.

Dr. Purden's History of the Church—Woman's Mission—Young Woman's Guide, by Dr. Alcott.—Tea and Coffee, by Dr. Alcott—Crabb's Dictionary of General Knowledge—Memoir of Dr. Griffin—Wonders of Nature and Art—Bickersteth's Help to the Scriptures—Coleridge's Aids to Reflection. Just received and for sale by

H. HOOKER,
Dec. 14. N. W. corner Chestnut and Fifth streets.

SWORDS' ALMANAC.

Swords' Almanac for 1840.
Just received and for sale by
H. HOOKER,
Dec. 14. N. W. corner of Chestnut and Fifth streets.

BOOK OF COMMON PRAYER.

New and corrected edition. Just published, a beautiful edition of the *Common Prayer Book*, from new stereotype plates, printed in *single* columns, on very fine paper, and embellished with *six* appropriate steel engravings, the frontispiece being a representation of Christ blessing the bread. The binding is in Turkey morocco, and calf, plain and extra gilt, three sizes, viz. 12, 18 and 24 mo. This edition of the Prayer-book has been very carefully compared with the standard book, by a Presbyter appointed by the Right Rev. Bishop Onderdonk, and the most minute errors have been corrected according to the standard edition ordered to be published in pursuance of a resolution of the General Convention of the Protestant Episcopal Church of the United States of America, in October, 1838.

The publishers trust that the pains they have taken to render their edition of the Prayer-book so perfect, will be duly appreciated by the Church.

Published by
H. & S. RAYNOR, New York,
And for sale by the Booksellers generally.
Dec. 14.—6t. i. f.

RECENT PUBLICATIONS.

J. Whetham has on hand, and offers for sale, a large assortment of the late publications. Among which are the following—

Philip's Life and Times of Whitfield—Do. Life and Times of Bunyan—A new edition of the memoirs of Mrs. Hawkes—The Life of Mrs. Breckenridge—The Heathersdale Family—Symington on the Atonement—Dominion of Christ by do.—Stevenson on the Offices of Christ—Junkin, (Dr. Geo.) on Justification—Walker on Intermarriage—Lights and Shadows of a Scottish Life, new edition—Interesting Narratives—Glimpses of the Old World, by Rev. J. A. Clark—Blunt's Lectures on the Lives of Christ, St. Paul, St. Peter, Jacob, Elisha, &c.—Do on the Seven Churches of Asia—My Saviour—The Young Wife, by Dr. Alcott—The Young Mother, by do.—The Young Husband—The Young House-keeper, by do.—The Young Ladies' Friend—Malcom's Travels in Asia—James' Christian Professor—Do. Anxious Enquirer—The Young Ladies' Companion—Williams' Missionary Enterprises in the South Seas—Home Education—Fireside do.—Christian Retirement—Nevins' Sermons—Do. Life and Remains—New Tribute to J. B. Taylor—Mrs. Sigourney's Letters to Young Ladies—Do. Letters to Mothers—Do. Poems—History of the Sandwich Islands—Breckenridges' Tour in Germany, France and Switzerland—Museum of Religious Knowledge—A new edition of Coleridge's Aids to Reflection—Woman's Mission—History of the Christian Church, from the Ascension of Christ to the Conversion of Constantine, by Rev. E Burton—Stevens' Travels in Egypt, Arabia, &c.—Do. Greece, Turkey, Russia, &c.—Holiday House—Woman as She Should Be—Married Life—The Missionary Voyages of the Ships Morrison and Himmaleh—Mrs. Hall's Rambles in Europe—Hare's Parish Sermons—The Mother in her Family—Ticknor's Guide for Mothers—Modern Society, by Miss Sinclair, &c. &c.

CHRISTMAS AND NEW YEAR'S PRESENTS.

Haswell, Barrington & Haswell, 293 Market street, have for sale at the lowest cash prices the following—

The Religious Souvenir, edited by Mrs. Sigourney, with eight engravings.

The Gift, edited by Miss Leslie, with nine fine engravings, various styles of binding.

The Christian Keepsake, with nine engravings.

The Literary Souvenir, with thirteen engravings.

The Gem, seven engravings.

The Pearl, do. do.

The Violet, edited by Miss Leslie, six handsome and appropriate engravings.

A great variety of Bibles, from the small 32mo. to the pulpit folio, at prices from fifty cents to twenty dollars.

Prayer-books at prices from twenty-five cents to four dollars.

Also, a vast assortment of books peculiarly adapted to the season. Dec. 13—tf.

AIDS TO REFLECTION.

Just received, and for sale at the office of the Episcopal Recorder, No. 12 Pear street, AIDS TO REFLECTION, by Samuel Taylor Coleridge, with the author's last corrections. Edited by Henry Nelson Coleridge, Esq., M. A. To which is prefixed, a preliminary Essay by John McVicar, D. D., Professor of Moral Philosophy in Columbia College, New York.

Also just received—
SWORDS' POCKET ALMANACK, Churchman's Calendar, &c. &c., for 1840.
Dec. 13—tf.

CHRISTMAS AND NEW YEAR'S PRESENTS.

For sale at the office of the Episcopal Recorder a beautiful assortment of the Book of Common Prayer, various sizes, in plain and fancy bindings.
Dec. 13—tf.

THE PRAYERS OF THE CHURCH.

Bell & Entwisle, Alexandria, D. C., have on hand a full supply of The Prayers of the Church, a connected series of Reflections on the Liturgy. First American edition, adapted to the Liturgy of the Protestant Episcopal Church in the United States, with a Prefatory Address and occasional Notes, &c., by Joseph R. Walker, Rector of St. Helena Church, Beaufort, S. C.

☞ *The entire profits of this beautiful and highly interesting work will be given to the Episcopal Theological Seminary of Virginia, near Alexandria, D. C.*

Dec. 13—tf.

MONEY RECEIVED FOR THE RECORDER.

Peter Baldy, Danville, Pa.	$2 50
J. T. Adams, New York,	2 50
Lieut. J. H. Simpson, U S. A. St. Mary's, Ga.	2 50
Matthew Clarkson, Flatbush, N. Y.	10 00
Miss Alice Chase, Newport, R. I.	2 00
William A. Shaw, M. D., Wickford, R. I.	2 50
D. Pomeroy, Hickory Corners, N. Y.	2 00
Rev. H. S. Keppler, Baltimore, Md.	5 00
Mrs. Eliza W. Cocke, Smithfield, Va.	2 50
Hugh Smith, Alexandria, D. C.	2 50
Miss Mary Dobson, Do.	2 50
Mrs. Ann Orgain, McFarland's, Va.	50
Capt. W. Street, Lunenburg, Va.	2 50
Mrs. Sarah G. Jones, Do.	2 50
Dr. W. H. Perry, Jeffries' Store, Va.	2 50
Fredericksburg, Va.—T. F. Knox $7 00, to April, 1840, Judge John Coalter $4 40, John Hart $3 25, John Scott, Arthur Goodwin, John Metcalf, Mrs. Hannah Rudd, each $2 50,	24 65
Col. John H. Simmons, Buckey's Town, Md.	5 00
Dr. John Berry, Barnesville, Md.	2 50
Edward Shriver, Cumberland, Md.	2 50
Singleton Wootten, New, Market, Md.	2 50
John Simmons, Jefferson, Md.	2 50
N. Owens, Esq. West. River, Md.	2 50
Mrs. Eliza Patterson, Queen Ann, Md.	2 50
Frederick, Md.—Rev. Joseph Trapnell, Richard Potts, Esq., Wm. Ross, Esq., A. B. Hanson, Miss. M. Bierly, Dr. W. Waters, R. H. Marshall, Basil Norris, Dr. W. Tyler, Miss Swearingen, Major Hughes, Mrs. Davis Richardson, Dr. Goldsborough, Dr. W. B. Tyler, Mrs. C. Potts, Worthington Johnson, Col. J. McPherson, J. M. Palmer, each $2 50	45 00
Rev. Francis Peck, Baltimore, Md.	5 00
J. H. Leavenworth, Chicago, Ills.	3 00
Mobile Ala.—R. H. Alexander, $5, Mr. Norman, Daniel Fowler, Jr., S. H. Garrow, John Johnson, Thomas Lesesne, Edward Hall, Daniel McNiel, G. M. Mallet, T. H. Wier, Josiah H. Bruen, W. B. Brown, Sidney S. Smith, each $2 50,	35 00
B. Stanton, Jr., Noxubee, Miss.	2 50
Miss Sarah A. Chandler, Grove Hill, Ala.	2 50
Col. Isaac Croom, Greensborough, Ala.	2 50
John D. Royal, Esq., Do.	2 50
John C. Fuqua, Rogersville, Ala.	2 50
John Dunn, Selma, Ala.	2 50
Gen. Roger Jones, Washington, D. C.	2 50
Washington Berry, Do.	6 00
Mrs. J. A. Kearney, Do.	3 25
Mrs. John R. Dall, Williamsport, Md.	11 00
Mrs. J. B. Clarkson, Charleston, S. C.	2 50
S. M. Harris, Lancaster, Pa.	2 50
Henry Hudson, Milford, Del.	7 50
Hon. John Forsyth, Washington, D. C.	6 30
Hermon Peck, Newtown, Conn.	2 00
Charles Steadman, Princeton, N. J.	5 00
John Kaler, Giger's Mills, Pa.	4 00
Peter Mengel, Morgantown, Pa.	15 00
	$250 20

Poetry.

For the Episcopal Recorder.

THE REGENERATED.

"For I am not ashamed of the Gospel of Christ."

* * * * * Genius was in his looks;
His lofty brow, with striking amplitude
Expanded, and o'ershadowed by his locks
Of raven hue,—his pallid countenance,
Whose workings indicated intellect
Illimitable almost, and gigantic thought;
Such thought as in its action unrestrained,
Weakens and wears the frame, its continent,—
His piercing eye, enkindling, as his mind
Struck some rich vein of knowledge unexplored,
Or flashing fancy stopped the rapid flight
Of some fantastical and bright idea,
And instantly converted it to use,—
His air abstracted,—all were faithful signs
Of that resplendent principle within;
Of that mysterious magnitude of mind,
Which grasps and dissipates obscurity,
Where others think obscurity is not,
He was, indeed, "a miracle of mind."

Time, with its withering spell, had not yet seared
The ardent feelings of his youth. His age
Was scarcely that of manhood; yet he stood
Among coevals loftier far than all,—
Luxuriant amidst luxuriance;
And voluntary tribute drew from each
Of flattering and seductive admiration.

Although these master qualities were his,
He yet debased them to ignoble ends.
His otherwise discriminating mind,
Acute to separate the good from ill,
Was guided by splenetic prejudice
Into destructive error's labyrinth.
The secret dread of retribution stern
For monstrous folly, inexcusable,—
The strong desire to follow Pleasure's path,
Despite the menace of an equal judge,—
The daring of a spirit arrogant,—
And vanity, delighting in the show
Of argument, by many deemed profound;
But built upon foundation full as slight
As sands upon the shore, where billows foam
In mad career; and impious as false,—
These causes led him into skepticism—
Led him to vilify that sacred tome
Of blessing to mankind, and flimsy weave
A golden tissued fabric of reform,—
The while a prey to dread uncertainty.
His wit, thrown off in coruscating gems,
In wild profusion vividly dispersed,
Dazzled his auditors. In pleasing garb
Of charming brilliancy deceit was marked,
Poison concealed in palatable dish,
And Death in Life's similitude disguised.
Transcendent were his powers of ridicule,
And rendered him a fascinating snare.

Many were blinded by the specious train
Of sophistry, that he to them displayed,
And reckless followed him to the extreme
Of unbelief, and vice,—its consequent.
Like the false light of finny origin,
By wanderers, as safety's herald seen;
He led his votaries a tortuous way,
Amidst the quicksands of ungodliness,—
Amidst the perils of licentious life,—
In constant deviation from the truth.
* * * * * * * * * * *
He left his weary couch an altered man.
Disease, induced by dissipation wild,—
Disease, the swift avenger of excess,—
The sequel terrible of revelry:
Intoxication, riot, and debauch,—
Had brought him to the verge of Death's dark stream:
For months prostrate he lay, the vital spark
Scarce lurking in his weakened form, and filled
With fearful apprehensions of a fate
More dreadful than the poet's worst conceit
Of rankling torments, and the pains of hell.
His reason, from its former shackles freed,
Could with unbiassed progress move. The praise,
Which formerly was shower'd upon his head,
No longer held him in delusion's toil;
For they who lavished these encomiums,—
His comitants in sin,—no relish had
For sights of misery, or thoughts of death.
The syren voice of Pleasure had no charm
For his dull ear: no more her bright displays
Could tempt a satiated appetite.
His pride was humbled too, as near he viewed
The haughty king of terrors; and the dread
Of everlasting punishment increased
A thousand fold, as stronger grew the fear
Of dissolution. Lifted was the veil,
That erst obscured his judgment: now he knew
And shuddered at his vast deformity.
He felt that he had laboured to deserve
The anger of his God,—that he had striv'n
To make his case more hopeless, and had braved,—
A puny mortal!—braved Omnipotence.
He wondered why so long had been withheld
The bolt of vengeance,—why a God contemned
Should favour show where favour was despised.
And now he sought, with abject, humble zeal,
With prayer importunate, with prayer ne'er heard,
Except in childhood, when a mother's love
Had taught his lisping tongue a form of thanks,
To pass his lips,—deliverance from the weight
Of hateful sin. He panted to be free;
And when returning health incarned his cheeks,
And vigor gave new impulse to his frame,
And animation lit his countenance,
He felt,—oh happy sense! conviction bright!
He felt that *there was yet a way*, in which
He might, with His assistance, countervail
The wrong that he had done. * * *

(To be continued.)

CONSECRATION SERMON.

We take from the "Church" the following extract from the sermon preached at the recent consecration of the new colonial Bishops Spencer and Strachan. The preacher was the Rev. Edward Scobell—the text from Isaiah xi. 1—3; and the sermon has been published by the desire of the Archbishop of Canterbury:—

"And now, my Right Rev. Superiors,—you, to whom this especial occasion is more peculiarly personal, suffer for a moment the word of exhortation. I am sensible that I can inform you in nothing—I can instruct you in nothing. I can only stir up your pure minds by way of remembrance: even which I would not presume to do, but for the ministerial position I am here permitted at present to occupy. It has pleased providence to summon you to a high station in this visible church. Hasten, we pray thee, O Lord, thy kingdom! And we should humbly hope, that we perceive the arm of the Lord awakening for this people. He turneth the hearts of rulers and nations, as seemeth best to his godly wisdom, sometimes as the heart of one man. We see with joy the increasing exertions which the church is now making, both in its ministry and laity, (for the church is of the two,) to the glory of God. The root of Jesse seems more manifest as an ensign among the people. The sound is going out more into all lands, and going out more loudly, more clearly, more efficiently. The church seems moving again in her native strength. She sends out her boughs to the sea, and her branches to the river. And this appears in no way more gratifying than in the appointing of bishops to the churches of our colonies in foreign lands. Without a bishop a church's arm, if church it can be called, is cramped and shortened. Without a bishop a church has no power, present and at hand, of ordination, in most, if not in all cases, a vital requisite; it has no controlling power, no adjusting, concentrating, uniting energy. It is virtually divided and individualized: a body without its guiding eye: a pillar truly, but a pillar of cloud, and not of fire! not a burning and a shining light, as it should be.

"But then a bishop to be effective should be over a diocese within his Episcopal grasp, and within his bodily powers: a diocese that he can visit without risk of health and life—which he can view—which he can be acquainted with, and personally influence and manage.

"To a diocese thus improved, as I understand, and thus more rightly divided, the Lord has called you, Right Rev. fathers.

"And yet is probable that with a Christian diffidence of your own powers, your minds may shrink from the arduous eminence. When you contemplate with the seraphim the divine holiness, that perfect holiness which, while it is the security of the church, and the love of the church, should also be the cause of its fearful apprehension! when you reflect upon the liabilities, the burdens, the difficulties of your prominent post, you may be tempted to say, 'Who is sufficient for these things?' And well we may say so, high or low in the church: and he will say it most sincerely, who has examined most seriously his own weak and imperfect nature.

* * * * *

"Go forth, then, Right Reverend fathers, in this divine, this evangelical, this invincible resolution of the great apostle of the Gentiles, to the churches to which you are appointed. 'The lot is cast into the lap, but the whole disposing thereof is of the Lord.' Go forth, and let that spirit also be in you which was in Christ Jesus—meek, patient, charitable, bold, persevering; full of Christian love, full of holy consolation; and then, like him, ye shall assuredly go forth conquering and to conquer. Be ye holy, for holy is our God. Grave upon a plate of pure gold, 'HOLINESS TO THE LORD! That it may be upon the mitre; upon the fore front of the mitre it shall be:' for 'without holiness *no man*,' either of ministers, or of congregations, 'shall see the Lord!' Go forth, leaning only on the bosom of your Lord, and trusting alone to the power of his grace. His grace shall give you boldness, with fervent zeal constantly to preach the gospel, and to speak the truth, the whole truth, and nothing but 'the truth, as it is in Jesus.' We preach not ourselves, but Christ crucified.

"Lift up your voice with strength; lift it up; be not afraid. Set up the standard towards Zion, viz: justification by faith, sanctification of life; freedom from the law, as a covenant of works—inviolable obligation to it as a rule of life; pardon and grace for every sinner that repenteth; the free gift of salvation upon all men (since Christ gave himself a ransom for all) unto justification of life. For the Spirit and the Bride say, Come, and let him that heareth say, Come; and let him that is athirst, Come. And whosoever will, let him take the water of life freely; where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian nor Scythian, bond nor free; but Christ is all in all.

"And although a vast and trackless ocean shall roll between us, yet the Church of Christ is never divided in spirit. The church here shall have saintly communion with the churches of your distant dominion. The mother in her mansion will not forget her daughter in the wilderness. Prayer shall be made unceasingly in the church for you. And if we never meet again in this world—if that be the counsel which God will bring to pass, may we assemble at last around the great white throne, and our names be found written in the Lamb's book of life."

DO YOU PAY FOR A RELIGIOUS NEWSPAPER?

I was going to ask the question in another form. "Do you *read* a religious newspaper?" but then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbours, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not unfrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you *subscribe* for a religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not *pay* for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a *moral* newspaper, if they can find such a thing. *That* is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with *secular* newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go on in the church, I cannot conjecture. What do those who do not give any thing for value received, want to know about revivals, missions, &c.? Here are persons who would starve editors, publishers, printers, and paper makers—the whole concern—into a premature grave!—who say, "Send me your paper," implying of course that they will send the money in return, yet never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read every thing about godliness and vital piety! So I concluded to head the article, "Do you *pay* for a religious newspaper?"

Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he? A professor of religion? It cannot be. A professor of religion and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy kingdom come," and yet not knowing, nor caring to know, what progress that kingdom is making! Here is one of those to whom Christ said "Go, teach all nations;" he bears a part of the responsibility of the world's conversion, and yet, so far from doing any thing himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a *secular* newspaper. O, certainly he does. He must know what is going *on* in the world; and how else is he to know it? It is pretty clear then that he takes a deeper interest in the world than he does in the church; and this being the case, it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for a secular paper—a paper that tells him about the world, but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favour of the world? how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay *in advance*. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you was the publisher, and the publisher was one of your subscribers, and *he* was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about the answer.—REV. DR. NEVINS, *Baltimore.*

COLERIDGE'S LETTER TO HIS GOD-CHILD.

Written only a few days before his death.

My Dear God-child,—I offer up the same fervent prayer now as I did kneeling before the altar when you were baptized into Christ, and solemnly received as a living member of His spiritual body, the church. Years must pass before you will be able to read with an understanding heart what I now write. But I trust that the all-gracious God, the Father of our Lord Jesus Christ, the Father of Mercies, who, by his only begotten Son (all mercies in one sovereign mercy!) has redeemed you from evil ground, and willed you to be born out of darkness, but into light; out of death but into life; out of sin but into righteousness; even into "the Lord our righteousness." I trust that He will graciously hear the prayers of your dear parents, and be with you as the spirit of health and growth in body and mind. My dear God-child! you received from Christ's minister, at the baptismal font, as your Christian name, the name of a most dear friend of your father's, and who was to me even as a son—the late Adam Steinmetz, whose fervent aspirations, and paramount aim, even from early youth, were to be a Christian in thought, word and deed—in will, mind and affection. I, too, your god-father, have known what the enjoyments of this life are, and what the more refined pleasures which learning and intellectual power can give; I now, on the eve of my departure, declare to you, (and earnestly pray that you may hereafter live and act on the conviction,) that health is a great blessing, competence obtained by honourable industry a great blessing, and a great blessing it is to have kind, faithful, and loving friends and relatives; but that the greatest of all blessings, and it is the most ennobling of all privileges, is to be indeed a Christian. But I have been, likewise, through a large portion of my later life, a sufferer solely affected with bodily pains, languor, and manifold infirmities; and, for the last three or four years, have, with few and brief intervals, been confined to a sick room; and, at this moment, in great weakness and heaviness, write from a sick bed, hopeless of recovery, yet without prospect of a speedy removal. And I, thus on the brink of the grave, solemnly bear witness to you, that the Almighty Redeemer, most gracious in his promises to them that truly seek Him, is faithful to perform what He has promised, and has reserved, under all pains and infirmities, the peace that passeth all understanding, with the supporting assurance of a reconciled God, who will not withdraw His Spirit from the conflict, and in his own good time will deliver me from the evil one. Oh! my dear god-child! eminently blessed are they who begin early to seek, fear, and love their God, trusting wholly in the righteousness and mediation of their Lord, Redeemer, Saviour, and everlasting High Priest, Jesus Christ. Oh preserve this as a legacy and bequest from your unseen god-father and friend.

S. T. COLERIDGE.

Translated from the "Courier des Etatis Unis."

DEATH WARRANT OF CHRIST.

Chance has just put into our hands the most imposing and interesting judicial document to all Christians, that ever has been recorded in human annals: that is the identical death warrant of our Lord Jesus Christ. We transcribe the document as it has been handed to us:

Sentence rendered by Pontius Pilate, acting Governor of Lower Galilee, stating that Jesus of Nazareth shall suffer death on the cross.

"In the year seventeen of the empire Tiberius Cæsar, and the 25th day of March, the city of the holy Jerusalem, Anna and Caiaphas being priests sacrificators of the people of God, Pontius Pilate, Governor of Lower Galilee, sitting on the presidential chair of the Prætory, condemns Jesus of Nazareth to die on the cross between two thieves—the great and notorious evidence of the people saying—

1. Jesus is a seducer.
2. He is sedicious.
3. He is an enemy of the law.
4. He calls himself falsely the Son of God.
5. He calls himself falsely the King of Israel.
6. He entered into the temple, followed by a multitude bearing palm branches in their hands.

Order the first centurion, Quillus Cornellus, to lead him to the place of execution.

Forbid to any person whomsoever, either poor or rich, to oppose the death of Jesus.

The witnesses who signed the condemnation of Jesus are, viz:—1. Daniel Robani, a Pharisee: 2. Joannas Rorobable: 3. Raphdel Robani; 4. Capet, a citizen.

Jesus shall go out of the city of Jerusalem by the gate of Struenus."

The above sentence is engraved on a copper plate; on one side are written these words:—"A similar plate is sent to each tribe." It was found in an antique vase of white marble, while excavating in the ancient city of Aquila, in the kingdom of Naples, in the year 1820, and was discovered by the Commissaries of Arts attached to the French armies. At the expedition of Naples, it was found enclosed in a box of ebony, in the sacristy of the Chartrem. The vase in the chapel of Caserta. The French translation was made by the members of the Commission of Arts. The original is in the Hebrew language. The Chartien requested earnestly that the plate should not be taken away from them. The request was granted, as a reward for the sacrifice they had made for the army. M. Denon, one of the savans, caused a plate to be made of the same model, on which he had engraved the above sentence. At the sale of his collection of antiquities, &c., it was bought by Lord Howard for 2,890 francs.

AMERICA AND RUSSIA.

THE FUTURE.

M. De Tocqueville, in his "Democracy in America," speaks of the destiny of the East and the West in the following manner:

"There are, at the present time, two great nations in the world, which seem to tend towards the same end, although they started from different points: I allude to the Russians and Americans. Both of them have grown up unnoticed; and while the attention of mankind was directed elsewhere, they have suddenly assumed a most prominent place among the nations; and the world learned their existence at almost the same time.

"All other nations seem to have nearly reached their natural limits, and only to be charged with the maintenance of their power, but these are still in the act of growth; all the others are stopped, or continue to advance with extreme difficulty; these are proceeding with ease and with celerity along a path to which the human eye can assign no term. The American struggles against the natural obstacles which oppose him; the adversaries of the Russian are men; the former combats the wilderness and savage life; the latter, civilization, with all its weapons and its arts; the conquests of the one are, therefore, gained by the ploughshare; those of the other by the sword. The Anglo-American relies upon personal interest to accomplish his ends, and gives free scope to the unguided exertions and common sense of the citizens; the Russian centres all the authority of society in a single arm; the principal instrument of the former is freedom—of the latter, servitude. Their starting point is different, and their course are not the same; yet each of them seems to be marked out by the will of Heaven to sway the destinies of half the globe."

A SAILOR'S TESTIMONY TO THE WORTH OF MISSIONS.

Some people may imagine that the testimony of missionaries as to the success of the Gospel abroad is partial, and as such should be received with caution; let us now however look to a different quarter for evidence on this head. The Rev. Stewart Hanna, whilst travelling from Portsmouth to London on one of the coaches in the summer of 1838, was annoyed by a blustering, swearing tar, just landed from his ship. Having rebuked him for swearing, he then entered into conversation with him. "Where have you been my man?" asked Mr. H. "Better ask where I have not been," answered the sailor. "Have you been at New Zealand?" "Yes,"—was the reply. "What kind of people are they there?" "*Naked savages*," said the tar. "Well, and what do they do?" "*They eats one another*," was the answer. "Were you at the Bay of Islands?" "Yes sure: the carpenter painted the ship's stern there." "Well," said Mr. H. "are they killing and eating one another there?" "Why, man, said the sailor, with evident indignation at the question, "*dont you know that the missionaries are there?*" Well and what kind of people are they at the Bay of Islands?" "Why the natives are as well clothed as any of us, and have as good food, and the Sunday is as well kept," and he added, with another dreadful oath, "aye and a great deal better."

Coarse as this testimony is, every one must surely see its value.

Children's Friend.

Selected for the Episcopal Recorder.

THE CHILDREN'S BEST FRIEND.

"There is a Friend that sticketh closer than a brother."—Prov. xviii. 24.

I proceed now to *relate* this Friend's ACTS of FRIENDSHIP to *children* while on earth. First, *He healed the son of a nobleman, who was sick of a fever.* A certain nobleman, who lived at Capernaum, had a little boy, who was very ill of a fever. As soon as this nobleman heard that Jesus was at Cana of Galilee, he went a journey of fifteen miles to see Jesus, and request him to come and heal the child. Capernaum was fifteen miles from Cana in Galilee; such was his affection for his son, and so great was the danger in which he lay, that he was at the point of death. The nobleman believed that Christ could heal his son, though he was in great danger. Most probably the physicians had given him no hopes of the child's life. Such was his respect for Christ that he came himself; but he thought Christ could not heal his son, without going to his house at Capernaum. Christ gently rebuked him by saying, "Except ye see signs and wonders, ye will not believe." This nobleman had heard of Christ's miraculous cures, yet he would not believe except he saw them with his own eyes. Lord, said the nobleman, come down, ere my son die. Christ granted his request, and gave him an answer of peace. Here we behold his pity and his power. "Jesus saith unto him, Go thy way, thy son liveth." Jesus observed his affectionate concern about his child, and therefore he assured him of the recovery of his son. He knows how a father pities his son. See here the power of Christ, he healed the child without going down to Capernaum. There is *nothing said, nothing done, nothing ordered to be done*, and yet the child was cured. "*Thy son liveth.*" The nobleman believed what Christ said, and went down to his house; on the way he was met by the servants who told him, saying, "*thy son liveth.*" The servants made use of the same words which Christ had spoken. The nobleman inquired at what hour he began to recover; and they told him, saying, yesterday at the seventh hour the fever left him. So the father knew that it was the same hour in which Jesus said unto him, Thy son liveth; and himself believed, and his whole house; they all became believers in Jesus. They became the disciples of Christ. The sickness of this dear child and his miraculous cure by Jesus, was the means of saving the souls of his parents and all the servants.

Secondly, *He raised the daughter of a ruler from the dead.* The name of this man was Jairus, or Jair. He was a ruler of the synagogue. When he saw Jesus he fell at his feet, and besought him greatly, with great earnestness he entreated, that Christ would come and heal his little daughter. His daughter was about twelve years of age, and she was at the point of death; she was the darling of his heart, and greatly beloved by all who knew her. She was dying when he came to Christ, yet he believed that Jesus could restore her to health again. "Come and lay thy hands on her, that she may be healed, and she shall live." Jesus went with the ruler, and as he was going along a woman which had an issue of blood for twelve years, came behind him and touched his garment and was healed. Jesus looked around to see the woman, and while he was speaking to her, the melancholy news was brought to the ruler, that his daughter was dead. Thinking that Christ was like other physicians, they said, that he need not give him any further trouble, all was over. Means would be of no use now, and they thought that Jesus would come too late to do any good. But Jesus encouraged the heart of the sorrowful father, and said to him, "Be not afraid only believe." And when he came to the house, he saw a great tumult, many wept and wailed greatly, and their sorrow was very noisy, therefore he rebuked them, saying, "Why do you make all this noise, and weep so loud, that all that pass may hear you? the damsel is not dead but sleepeth;" and they laughed at what he said; therefore he put them all out of the house; they were unworthy to see this great miracle. Then he took the father and mother of the damsel, and Peter and James and John, and entered into the room where the damsel was lying. And he took the damsel by the hand, and said unto her, "Damsel, I say unto thee arise;" and she arose and walked, for she was of the age of twelve years. And they were astonished with great astonishment; and well they might, for this was indeed a most remarkable instance of his power, and he commanded that something should be given her to eat. Was not Jesus a friend to this little girl? All children are dead in trespasses and sins; but Christ can raise them to spiritual life by his word and Spirit. May you all be raised from a death of sin to a life of righteousness, by the power of Jesus your best friend.

Thirdly. *He cast out an evil spirit, and cured a little boy who had the falling sickness, and was subject to fits.* When Christ was come down from the mount of transfiguration there came a man from among the multitude, and brought to Jesus his son, who was possessed of a dumb spirit; kneeling before Christ he said, Lord, have mercy on my son, for he is my only child; he is lunatic and sore vexed; for ofttimes he falleth into the fire, and oft into the water. A lunatic is one whose distemper lies in the brain, and returns with the change of the moon. This child had the falling sickness, and by it Satan tormented him, and made it much more painful than it usually was. Whenever the fit came upon him he was dumb, and he was torn almost to pieces, with the violent convulsions into which he was thrown, so that he foamed at the mouth, like a person bit by a mad dog, and gnashed with his teeth, like one in great pain and agony. And while he was coming to Jesus, the fit came upon him, the spirit threw him down and tore him, yea, he was so malicious, that he would have killed the child if it had been in his power. The poor man carried the child to the disciples; but they could not cast him out. Then he brought his son to Jesus, who inquired how long he had been thus tormented. His father answered, from a child—from his infancy. And Jesus said, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him; and the spirit cried and rent him sore, and came out of him, and he was as one dead, insomuch, that many said he is dead. But Jesus took him by the hand, and lifted him up and he arose, and he delivered him again to his father. Thus did Jesus cast out the evil spirit, and effectually cured this poor child. What a friend was Jesus to him to cure him of all his fits at once.

D. C. P.

Zanesville, Oct. 7, 1839.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 24th instant, has received the following contributions, viz.

From Mrs. Auchmaty, for Domestic Missions, $5,—From St. Paul's Church, Sing Sing, N. Y., by S. G. Nichols, Esq., for Bishops Polk and Kemper, $3 50. By the hands of Frederick H. Stimpson, Esq., receiving agent in Boston, received from Christ Church, Gardiner, Me., H. Stevens, Esq., treasurer, $15 64. From St. John's Church, Wilkinsonville, per Rev. D. L. B. Goodwin, $20. From Mrs. Fessenden, $5. Collections at the Free Chapel of the Boston Episcopal City Mission, by the hands of the Rev. S. McBurney, $5. From Christ Church, Westerly, R. I., by the hands of the Rev. James Pratt, to be appropriated towards the building of a church under the care of the Rev J. L. Darrow, Illinois, $16. From the Missionary Society of Christ Church, Gardiner, Maine, by the hands of H. Stevens, Esq., treasurer, $32 74. From J. F. Sheafe, Esq., for Illinois, $100. Total receipts, $207 88.

Dec. 4th, 1839. JAMES SWORDS, Treureras.

FOREIGN MISSIONS.

Since the 5th of November, the Treasurer has received only the following sums—

Remitted by Rev. Isaac W. Hallam from St. James' Church, Chicago, Ill., $2. Received from St George's Church, Flushing, L. I. by the hands of the Rev. F. J. Goodwin, rector, for the church at Matagorda, Texas $13. From Troy, for the same object, $25. Received per Rev. J. A. Vaughan, D. D. from a friend to missions in New York, $15. By the hands of Messrs. Swords, Stanford & Co. for the Church in Texas, from Rev. J. A. Bolles, of Batavia, N. Y., $20. Remitted by Rev. Paul Trapier, agent at Charleston, S. C., per Rev. E. C. Leverett, from Trinity Church, Edisto, from Monthly Missionary Lectures and from individuals, up to June of this year, for Africa $100, Greece, $50. From an unknown source, for church in Texas, $25. Per Rev. J. S. Hanckel, from Missionary Association of St. Paul's Church, Radcliffboro', $56; monthly offerings of same $44; an unknown friend, for building church at Matagorda, Texas, $45—in all $145. Per Rev. P. J Shand, from church offerings of Trinity Church, Columbia, general $111, Texas $10, Africa $5—$126. From Charleston Monthly Miss. Lecture—for Texas 25 cts general $23 49—$23 74. Per Rev. Edward Read, one half of church offerings for 2 months, from Trinity Church Edgefield, $14. Per Rev. C. E. Gadsden, D. D. from Miss. Association of St. Philip's Church, Charleston—for Texas $30, Africa $23 90—53 90. Per Rev. J. Fowles, from 1. K' of Christ Church, Wilton, $10; from members of St Stephen's Chapel, Charleston, $23. Total receipts, $645 64.

CHARLES J. ALDIS, Treasurer.

Bank of America, Dec. 3, 1839.

NEW BOOKS.

GLIMPSES of the Old World, or Excursions on the Continent and in the Isle of Great Britain, by the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia. 2 vols. 12mo.—Lectures on the History of Elisha, by Rev. H. Blunt, 12mo.—Walks and Wanderings in the World of Literature, by the author of the "Great Metropolis," &c., 2 vols. 12mo.—How to Live, or the Christian Daughter's Model—A Memoir of Mrs. C. W. Watson, 18mo.—Society, Manners and Politics in the United States, in a series of letters on North America, by M. Chevalier—A new edition of Cruden's Concordance to the Bible, royal 8vo., and a fresh supply of the following:—Robinson's Greek Lexicon—Do. Hebrew do.—Abbott's Hoary Head and McDonner—Magee on the Atonement—Steven's Travels in Egypt, &c.—Married Life, &c. &c.

Also, the Annuals for 1840. For sale at the lowest prices by J. WHETHAM, 144 Chestnut street.

LETTERS ON THE CHURCH.

JUST published, and for sale at the office of the Episcopal Recorder, No. 12 Pear street, LETTERS ON THE CHURCH, by the Rev. John A. Clark, Rector of St. Andrew's Church, Philadelphia, with an Introduction by STEPHEN H. TYNG, D. D.

Price 12½ cents, or $8 per 100 copies. May 25. tf.

THE CANDIDATE FOR CONFIRMATION RE EXAMINED: with Questions and Addresses to Ministers, Parents, Sponsors, and others, by the Right Rev. Bishop Meade, D. D. Price 12½ cents, or $8 per hundred

Just published and for sale by
WM. STAVELY & CO.
No. 12 Pear street.

NEWARK COLLEGE, DELAWARE.

The winter session of this Institution will commence on Wednesday, the 30th inst., and be continued for twenty-two weeks.

Newark College, founded and endowed by the State of Delaware, is situated in the village of Newark, less than a mile from the rail-road between Philadelphia and Baltimore, about forty miles from the former and sixty from the latter city.

The climate is of well known salubrity, and the small number, as well as the moral character of the inhabitants of the place, present few temptations to vice or extravagance.

The course of studies will bear a comparison with that of most colleges in our country, while the annual expenses, exclusive of books and clothes, need not exceed $140 or $150.

Connected with the college is a Preparatory Department conducted by a principal and tutor, under the supervision of the faculty.

A young man who has not time or inclination to pursue a full course may, in consequence of the connection between the two departments, select such studies in either or both departments as are best suited to the object he has in view.

The proper times for entering are the beginning and the middle of each session. No student can enter the Collegiate Department under fourteen, nor the Preparatory Department under ten years of age.

R. S. MASON, President.

Oct. 10—10t.

RELIGIOUS SOUVENIR FOR 1840.

Edited by Mrs. Sigourney, and for sale by all the booksellers in Philadelphia.

THE puplic are respectfully informed that this Annual considerably enlarged and improved, is put from the press and ready for delivery.

The Religious Souvenir was the first publication of its kind ever attempted in this country. It was projected by the Late Rev. Dr. Bedell, under whose supervision it acquired a reputation which it is believed the present and succeeding volumes will fully sustain. Elegantly bound in embossed morocco, with gilt edges. The embellishments on steel are by the first artistsand are the following:

Hon. S Van Rensselaer. Painted by C. Harding—engraved by Daggett, Hinman & Co.

Vignette Title. Designed and engraved by R. Hinshelwood.

Asking a Blessing.—Painted by W. Bonnar—engraved by W. G. Armstrong.

The Birth-place of the late Rev. G. T. Bedell, D. D. Painted by J. Smilie—engraved by H. Jorden.

The Ruined Family. Painted by E. V. Rippingillie—engraved by Paradise and Rolph.

Teaching the Scriptures. Painted by J. Porter—engraved by Oscar A Lawson.

Autumn Evening. Painted by D. Huntington—engraved by J. Smilie.

The Blind Pastor. Designed and engraved by R. Hinshelwood. SCOFIELD & VOORHIES, Publishers, 118 Nassau street, N. Y.

Oct. 5.—t. jan. 1840.

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